The Apocalypse of Baruch and the Assumption of Moses

Translations of Early Documents

BS 1773 .C5 1918
Bible.
The Apocalypse of Baruch

TRANSLATIONS OF EARLY DOCUMENTS

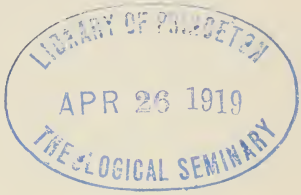
SERIES I

PALESTINIAN JEWISH TEXTS

(PRE-RABBINIC)

THE APOCALYPSE OF BARUCH

THE APOCALYPSE OF BARUCH



BY THE
REV. CANON R. H. CHARLES, D.D.

WITH AN INTRODUCTION BY THE
REV. W. O. E. OESTERLEY, D.D.

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
LONDON: 68, HAYMARKET, S.W. 1.
NEW YORK: THE MACMILLAN COMPANY
1918

First Edition 1917

EDITORS' PREFACE

THE object of this series of translations is primarily to furnish students with short, cheap, and handy text-books, which, it is hoped, will facilitate the study of the particular texts in class under competent teachers. But it is also hoped that the volumes will be acceptable to the general reader who may be interested in the subjects with which they deal. It has been thought advisable, as a general rule, to restrict the notes and comments to a small compass; more especially as, in most cases, excellent works of a more elaborate character are available. Indeed, it is much to be desired that these translations may have the effect of inducing readers to study the larger works.

Our principal aim, in a word, is to make some difficult texts, important for the study of Christian origins, more generally accessible in faithful and scholarly translations.

In most cases these texts are not available in a cheap and handy form. In one or two cases texts have been included of books which are available in the official Apocrypha; but in every such case reasons exist for putting forth these texts in a new translation, with an Introduction, in this series.

We desire to express our sincere thanks to Canon Charles and Messrs. A. & C. Black for permission to reprint the text as published in the 1896 edition of *The Apocalypse of Baruch*, but with the improvements and corrections as contained in the text published by the Oxford University Press in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. pp. 481–526 (1913).

W. O. E. OESTERLEY.
G. H. BOX.

INTRODUCTION

Title and Relation to the Book of Baruch

There are several books of *Baruch* which have come down to us; it will be well to enumerate them, as otherwise the number of them is apt to cause confusion. Our present book is known as the *Syriac Apocalypse of Baruch;* it is so called because it is only extant in a Syriac translation. Next, there is the *Book of Baruch* in our official Apocrypha; on the relationship between these two, see below (pp. viii f.). Then there is the *Greek Apocalypse of Baruch,* a title which is given to it because its earliest extant form is Greek;[1] it exists in only one Greek manuscript. It is very doubtful whether any connection is to be discerned between this book and that under consideration. Further, there is the *Rest of the Words of Baruch,* a book entirely independent of our Apocalypse; the same is true of the work known as the *Gnostic Book of Baruch.*[2] It is different with the *Latin Book of Baruch,* which, according to Charles, "is clearly based on our Apocalypse." And lastly, there is a *Book of Baruch* quoted in an ancient work,[3] but of this nothing further is known.

It may be wondered why there was such a considerable Baruch literature, for we can hardly suppose that the books mentioned represent more than a

[1] An abridged Slavonic version is also extant.

[2] Little is known of this; it is referred to and utilized in Hippolytus' *Philosophumena,* v. 24–27 (Charles).

[3] See Harnack, *Texte und Untersuchungen,* Band i. Heft 3 (1883).

part of those written under the pseudonym of Baruch;[1] but the fact is that, whatever may have been the reason, a good deal of legend clustered round the name of Baruch in ancient times among the Jews, and it was one which evidently enjoyed much popularity. An example of legend attaching to him is the following which is concerned with his grave: "An Arabian king once ordered it to be opened; but all who touched it fell dead. The king thereupon commanded the Jews to open it; and they, after preparing themselves by a three days' fast, succeeded without a mishap. Baruch's body was found intact in a marble coffin, and appeared as if he had just died. The king ordered that it should be transported to another place; but, after having dragged the coffin a little distance, the horses and camels were unable to move it another inch. The king, greatly excited by these wonders, went with his retinue to Mohammed to ask his advice. Arrived at Mecca, his doubts of the truth of the teachings of Islam greatly increased, and he and his courtiers finally accepted Judaism. The king then built a 'Beth-ha-midrash'[2] on the spot from which he had been unable to move Baruch's body; and this academy served for a long time as a place of pilgrimage."[3] Many other legends regarding Baruch are preserved in ancient Jewish literature; so that, since he clearly occupied a considerable place in popular thought at one time, it is not a matter of surprise that, in common with other Jewish worthies of old, he should have had books ascribed to him.

A point of some interest, showing a certain connection between our book and the *Book of Baruch* in the Apocrypha, is dealt with by Charles.[4] In lxxvii. 12, 17, 19 an epistle is referred to which had been written to the exiles in Babylon by Baruch; it is

[1] Cp. the Enoch, Noah, and Abraham and Moses literature.
[2] An academy of learning.
[3] *Jewish Encyclopædia*, ii. 548 *b* (1902).
[4] *The Apocalypse of Baruch*, pp. lxv ff. (1896).

"an epistle of doctrine and a scroll of good tidings," which is sent "by means of men." The exiles in Babylon, who belonged to the southern kingdom, represented two and a half tribes, Judah and Benjamin, and half the tribe of Manasseh. This epistle to the two and a half tribes has been lost; but Charles believes that in the *Book of Baruch* in the Apocrypha, i. 1–4, iii. 9–iv. 29, we have a recast of this lost epistle, or, at all events, that this passage is based upon it. There is a high probability that Charles is right, as the following details will show. The lost epistle was addressed to the two and a half tribes in captivity in Babylon; this is also the case with the letter of Baruch referred to in Bar. i. 1–4, iii. 9–iv. 29. The lost epistle is described as one of "doctrine and a scroll of good tidings" (Apoc. Bar., lxxvii. 12); this fully corresponds with the writing in Bar. iii. 9–iv. 29, where, among other things, these words occur: "Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and peace" (Bar. iii. 14); see also verses 24–37 for doctrine. Then, as to its being an epistle of good tidings to those in captivity the following verses clearly show: "Be of good cheer, my people, the memorial of Israel. Ye were sold to the nations, but not for destruction . . ." (Bar. iv. 5, 6). "For he that brought these plagues upon you will deliver you from the hands of your enemies. . . . Be of good cheer, O my children, cry unto God, and he shall deliver you from the power and hand of the enemies. . . . God will give you to me again with joy and gladness for ever. For like as now they that dwell about Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting . . ." (Bar. iv. 18–24). And once more: "Be of good cheer, O my children, and cry unto God: for ye shall be remembered of him that hath brought these things upon you. . . . For he

that brought these plagues upon you, shall bring you everlasting joy again with your salvation. Be of good cheer, O Jerusalem; for he that called thee by name will comfort thee" (Bar. iv. 27–30).

A connection between these two books seems thus to be clearly established. The point, though a small one, is not without its interest and importance, as showing how some of these ancient books can be elucidated one from the other; and also as offering an example of how an ancient tradition (or, as the case may be, an ancient document) is utilized by different writers.

Authorship

Scholars are not agreed as to whether our book is to be regarded as the work of one or more authors. Apart from minor additions and redactional elements, concerning the existence of which there can be no two opinions, composite authorship is contended for on the following grounds: irreconcilable, or at least conflicting, views regarding the Messiah and the Messianic Kingdom; opposing attitudes in respect of various important theological subjects, such as the nature of the resurrection body, sin, free-will, and works; a strong optimism in some parts of the books, contrasted with an equally pronounced pessimism in others; and the treatment of the same subject more than once without any apparent reason, such as a new thought or developed ideas on the subject previously dealt with.[1] But while those scholars who contend for composite authorship are agreed upon the general principle, they differ widely when they come to details; indeed, as to these, there is a very small amount of agreement among them. On the other hand, it has been pointed out with much

[1] See *Kabisch, Jahrbücher für Protestantische Theologie,* 1891, pp. 66–107; De Faye, *Les Apocalypses Juives,* passim, (1892); Charles, *The Apocalypse of Baruch,* pp. liii–lxv (1896).

learning that the conflicting views and opposed standpoints presented in the book do not *necessarily* compel one to see difference of authorship.[1] Nobody will deny nowadays that the apocalyptic writers largely utilized traditional matter in writing their books; but this traditional matter, from its very nature, containing as it did floating material of different ages, must often have presented variety of view on certain subjects; and the apocalyptists, who incorporated much of this traditional matter in their writings, were not concerned to harmonize discrepancies which they found there, for time-honoured tradition was sacred in the eyes of these ancient writers. So that when we find conflicting views in an apocalyptic work such as that of Baruch, it need not *necessarily* imply composite authorship.

Prof. Burkitt, who does not see sufficient grounds for regarding our book as composite, suggests a further reason why in apocalypses we must be prepared for a certain amount of inconsistency; he says: "Speaking generally, it may be said that the division of Apocalypses into their original conjectured constituents is an extremely delicate task, for it assumes that these anticipations, these dreams of the future, will be self-consistent. A certain degree of consistency we must indeed expect. The work of the same man will, to a certain extent, always breathe the same spirit. But his pictures of the future will not always harmonize in detail. Moreover, I venture to think that we must allow for the disturbing influence of real Visions, *i. e.* pictures seen by the writer in dream or ectasy. There has probably been every grade of imaginative writing in this class of literature."[2] This is an important consideration, and should be given due weight when the question of the composite authorship, or otherwise, of an apocalyptic work arises; for it is evident that the

[1] Clemen, in the *Theologische Studien und Kritiken*, 1898 (p. 211 ff.).

[2] *Jewish and Christian Apocalypses*, p. 40 f. (1914).

seer, to whom a vision is a divinely sent message, will give the details of what has come to him in accordance with his experience, and will not be troubled if this happens not to coincide with something that he has already written.

But a further reason against the composite authorship of our book is advanced by Clemens, who has shown that a number of supposed discrepancies are due to faulty translation of the Syriac, and that many of them disappear when the text is rightly understood. For details of this recourse must be had to his learned essay.[1]

The case for composite authorship is thus shown to be considerably weakened;[2] while not denying the possibility that our book may have come from the hand of more than one author, we do not see that this is necessarily so. That some isolated passages were added later will be generally conceded.

Date

Assuming substantial unity of authorship for our book we have one or two definite indications as to the approximate date at which it was written; we say approximate, for even on the assumption of unity of authorship one is not compelled to regard it as having all been written at one and the same time. From xxxii. 2–4 it is clear that Jerusalem has fallen; the book must, therefore, have been written after the year A.D. 70, though there is no reason why some portions of it should not belong to a slightly earlier period. On the other hand, it is improbable that it was written much later than A.D. 100 on account of its affinity with ii. (iv.) Ezra; both books

[1] Referred to in note 1 on p. xi.

[2] Unity of authorship is contended for by Ryssel, in Kautzsch's *Die Syrische Baruchapokalypse*, in "Die Apokryphen und Pseudipigraphen des A.T.," ii. p. 409 (1900); Ginzberg, in the *Jewish Encyclopædia*, ii. 555 *a* (1902); Schürer, *Geschichte des jüdischen Volkes*, iii. p. 312 (1909).

belong to the same period. For the date of ii. (iv.) Ezra see Box's edition in this Series, p. vii.

Language

As already mentioned, the only extant form of this apocalypse is in Syriac; this version is, however, a translation from the Greek, which is proved by the Syriac rendering of many words and passages, as well as by "certain corruptions in the text which are explicable only on the hypothesis that the translator misinterpreted the Greek, or else found the corruption already existing there." [1]

If further proof were required it would be found in the fact that in the one Syriac manuscript [2] which contains the whole text the superscription runs: "The writing of the Apocalypse of Baruch, the son of Neriah, translated from Greek into Syriac." This Greek form has almost entirely disappeared; only two passages are extant, viz. xii. 1–xiii. 2 and xiii. 2–xiv. 2; these were discovered by Grenfell and Hunt, and published by them in vol. iii. of the *Oxyrhynchus Papyri*, pp. 3–7 (1903). But neither is the Greek form the original one. The thoroughly Jewish character of the whole book would offer a *prima facie* presumption that it must have been originally written in either Hebrew or Aramaic; but Charles has definitely proved that the original language of the book was Hebrew; [3] so much so that this question may be regarded as finally settled.

Contents

The book purports to have been written by Baruch; the first person is used throughout; and he recounts

[1] Charles, *op. cit.*, pp. xliii f.

[2] A sixth-century Peshitta (*i. e.* Syriac Vulgate) manuscript discovered by Ceriani in the Milan (Ambrosian) library, and published by him in his *Monumenta sacra et profana*, tom. v. fasc. 2, pp. 113–180 (1871).

[3] *Op. cit.*, pp. xliv–liii.

what befell him immediately before and after the destruction of Jerusalem. The not uncommon device is employed of transferring the time and scene to a period in the past, but the narrative is to be understood as referring to the present time from the writer's point of view. The book may be conveniently divided into seven sections,[1] the general contents of which are as follows :

Section I (i.–xii.). God announces to Baruch the impending fall of Jerusalem and the break-up of the State of Judah. Baruch is stricken with sorrow; but God comforts him with the words :

" My name and my glory are unto all eternity;
And my judgement shall maintain its right in its own time."

The Chaldæans then appear before the city. But it is not the Chaldæans themselves who destroy the city; this is accomplished by four angels of God : " And I beheld, and lo ! four angels standing at the four corners of the city, each of them holding a torch of fire in his hands." Then the Chaldæans enter the city and carry the people away captive. They are accompanied by Jeremiah; but to Baruch it is said : " Do thou remain here amid the desolation of Zion, and I will show to thee after these days what will befall at the end of days."

Section II (xiii.–xx.). God tells Baruch that he shall be preserved " to the consummation of the times "; his people have been punished in order that they might be sanctified; but the godless shall by no means go unpunished, retribution will overtake them in due time. God further instructs Baruch concerning the anomaly of the prosperity of the godless and the affliction of the godly.

Section III (xxi.–xxxiv.). Baruch withdraws into a cave in the valley of the Cedron, and fasts for

[1] This is the division adopted by Schürer (*op. cit.*, iii. pp. 305–309); for sub-divisions see the translation below.

seven days; then he offers up prayer to God in which doubts and perplexity regarding God's dealings with men are expressed. He desires to know when punishment is to overtake the wicked, and how long that tribulation will last. In reply to this he is told that that time is divided into twelve parts, during each of which a special tribulation will come upon the unrighteous. Then Baruch enquires further whether this time of tribulation will be for the whole earth or only part of it. God tells him it shall be for the whole earth; but that when that time is passed the Messiah will be manifested, and the Messianic era will commence. A description of this follows (xxix. 4–8). After having received this revelation Baruch calls together the elders of his people in the valley of the Cedron, and tells them that soon "everything that existeth shall become the prey of corruption and be as though it had not been"; they, however, are to observe the Law which will protect them during that terrible time.

Section IV (xxxv.–xlvi.). Baruch goes to the Holy Place, and sits down in the midst of the ruins, lamenting. Then he falls asleep and has a vision. There is a forest in a plain surrounded by mountains; and over against it there grows a vine from beneath which a fountain flowed peacefully; but when it reached the forest great waves arose from it, and the forest became submerged, and both forest and mountains were swept away; one cedar tree alone is left. And the vine says to the cedar: "Art thou not that cedar which was left of the forest of wickedness, and by whose means wickedness persisted, and was wrought all those years, and goodness never?" Then after further words, the vine says: "Do thou also depart, O cedar, after the forest, which departed before thee, and become dust with it, and let your ashes be mingled together." And presently the cedar is burned, but the vine continues growing, and the plain becomes full of unfading flowers. Then Baruch awoke, and asked God the meaning of the

vision. God tells him this in the following words: "Behold! the days come, and this kingdom will be destroyed which once destroyed Zion, and it will be subjected to that which cometh after it. Moreover, that also again after a time will be destroyed, and another, a third, will arise, and that also will have dominion for its time, and will be destroyed. And after these things a fourth kingdom will arise, whose power will be harsh and evil far beyond those which were before it, and it will rule many times as the forests on the plain, and it will hold fast for times, and will exalt itself more than the cedars of Lebanon. And by it the truth will be hidden, and all those who are polluted with iniquity will flee to it, as evil beasts flee and creep into the forest. And it will come to pass when the time of its consummation that it should fall has approached, then the principate of my Messiah will be revealed, which is like the fountain and the vine, and when it is revealed it will root out the multitude of its host. And as touching that which thou hast seen, the lofty cedar, which was left of that forest, and the fact that the vine spoke those words with it which thou didst hear, this is the word." It is then explained that this cedar is the last prince who will withstand the Messiah; he shall be destroyed by the Messiah, whose empire will then be established and continue as long as this world lasts. The lot of the apostates and proselytes, respectively, is pronounced. Baruch is then told to fast again, and prepare himself to receive further revelations.

Section V (xlvii.–lii.). After a prayer, Baruch receives these further revelations from God; these deal mainly with the terrors which shall come to pass in the last time. Then Baruch asks that he may be granted knowledge concerning the nature of the resurrection body of the righteous. He is told that the earth will assuredly restore the dead; "it shall make no change in their form, but as it has received, so shall it restore them." The remainder

of the section deals with the blessed state of the righteous, and the torments of the wicked.

Section VI (liii.–lxxvi.). Baruch has another vision. A cloud ascends out of the sea and covers the whole earth. First it rains down black water, then the water becomes bright. This interchange continues twelve times. Last of all very black waters come from it, and they bring devastation and destruction. Then lightning, seen on the summit of the cloud, seizes the cloud and hurls it to the earth, which is wholly illuminated by the lightning; and the lightning heals all those parts of the earth which had been devastated by the cloud, and holds dominion over the whole earth. Afterwards twelve rivers ascend from the sea, and they too become subject to the lightning. Then Baruch awakes, and seeks an explanation of the vision; this is given him by the angel Ramiel. The cloud is the present world; the alternate black and bright waters are respectively happy and untoward happenings during the history of Israel. The final bright waters are the times of the Messiah. Baruch thanks God for the revelation that he has received. He is then bidden after forty days to go to the summit of a mountain whence he will see all the regions of the earth; then he will be taken from the earth.

Section VII (lxxvii.–lxxxvii.). Baruch admonishes his people, and at their request sends letters to the nine and a half tribes, and to the two and a half tribes in Babylon. The contents of the latter of these are not given (see above, pp. viii ff.); in the former he tells his hearers that it was a righteous judgement of God which came upon them, namely the destruction of Jerusalem by Nebuchadnezzar and the carrying away captive of the inhabitants; but he further declares to them that punishment is reserved for their oppressors, while they themselves shall be delivered. He, finally, urges them to be faithful to God, and to observe His Law. The book ends here; but the detailed account of the contents of the first letter

leads one to expect the same of the second. It is probable that this was contained in the original form of the book (see lxxvii. 19). One would also expect, in view of chapter lxxvi., that some account would have been given of what Baruch saw on the summit of the mountain; as also some further reference to his assumption. The absence of these has led many scholars to believe that the book as we now have it is not complete.

Importance of the Book for the Study of Christian Origins

The principle laid down by Christ in the words: "I came not to destroy, but to fulfil," is one the far-reaching character and effect of which is sometimes apt to be overlooked. While there was much in the Jewish religion which required "fulfilling," *i. e.* perfecting and bringing to its proper development, there was also much which was good and sufficient. The contrast between Judaism and Christianity does not lie so much in antagonism as in the inadequacy of the former, as well as in its want of proportion. For example, the Jewish doctrine of God at its best (we are not thinking of many of the *popular* conceptions reflected in the Old Testament) can, as far as it goes, be whole-heartedly accepted by Christians; it does not present the fulness of revelation on the subject, but so far as the Fatherhood of God and the divine characteristics, as portrayed in the prophetical books and in the Psalms, are concerned, it offers all that Christianity itself can offer. It is inadequate because it does not teach, and could not be expected to teach, the truths concerning the fulness of the Godhead. Again, regarding the doctrine of grace and free-will, with which is indissolubly bound up the doctrine of works, it is not so much difference of doctrinal teaching which here sets Judaism and Christianity in opposition, but the want of due proportion on the part of the former. Judaism does

not deny the indispensable need of divine grace, but it accords to human free-will undue prominence, so that one is sometimes left in doubt as to whether belief in prevenient divine grace is really considered necessary. Christianity is very far from denying the indispensable need of works, but it denies that they are *per se* meritorious; Judaism, on the other hand, so extols their merit that, according to its teaching, a man is justified in claiming reward from God on the basis of them; and if for this purpose he is uncertain as to whether he has accumulated sufficient good works of his own, he is able to make up the deficiency by adding to them any superfluity of merit which his fathers may have to their account. This doctrine of vicarious justification, taught by Judaism, is opposed to Christian teaching, not because Christianity denies such a doctrine, but because it applies it in a way different from that in which Jewish teaching does. Not by the merit of men, but by the merit of Jesus Christ, the divine Saviour, is a man justified. From Jewish teaching it follows that forgiveness of sins is the necessary consequence of justification by works; whereas Christianity teaches that forgiveness is granted only by the love of God through Jesus Christ. Both Judaism and Christianity insist upon the need of repentance; but whereas Judaism regards repentance —being one of the greatest of good works—as in itself efficacious for the obliteration of sin, Christianity regards repentance merely as a necessary preliminary, something that fits a man to become the recipient of divine forgiveness. And finally, the Jews believed very strongly in the resurrection of the body; but it was a purely materialistic belief; the risen body was regarded as something material, comparable with the earthly body; Christianity teaches that the resurrection body is wholly spiritual.

Other specifically Jewish doctrines, not referred to here, will be touched upon below.

It will thus be seen that Christianity is truly a

"fulfilment" of Judaism, in the sense that it widens, develops, and spiritualizes what had been taught. Christianity is the logical development of Judaism. It follows that in order to realize the full significance of the teaching of the New Testament it must be read and studied in the light of its antecedents. It is here that the importance of the Apocalypse of Baruch for the study of Christian origins comes in, for we have represented in it the Judaism which existed in the time of Christ and of the Apostles; by the study of this book we are able, in a number of ways, to see behind the teaching of the New Testament, and to understand the point and significance of much which without some knowledge of Judaism would not be possible. It will, therefore, be profitable to examine in some detail the doctrinal teaching of this book, and to point out, in passing, its bearing upon the teaching of the New Testament.

Jewish and Christian Teaching

We do not propose to examine the doctrine of God, as our book here represents the general standpoint of the Old Testament; it should only be pointed out that, speaking generally (there are a few notable exceptions), in dealing with the relationship between God and man the note of divine justice is that which is most prominent. In an apocalypse of the character of our book this is rather to be expected. Otherwise, the wisdom of God and His omnipotence as Creator are most frequently emphasized; there is, for example, this fine passage:

"Who, O Lord, my God, will comprehend Thy judgement,
Or who will search out the profoundness of Thy path?
Or who will think out the weight of Thy way?
Or who will be able to think out Thy incomprehensible counsel?
Or who of those that are born hath found
The beginning or end of Thy wisdom?" (xiv. 8, 9).

The passage xlviii. 1–24 should also be read; it is a prayer of Baruch, and contains some striking verses.

After the doctrine of God the place of chief honour in Jewish teaching was given to the Law; we speak, of course, of that conception of the Law which came into existence during the Exile, the practical observance of which is reflected in some of the later books of the Old Testament, and which flourished from the Return onwards with ever-increasing development. This new conception of the Law had for its first great exponent, Ezra, according to what appears to be a reliable tradition. In our book we have an interesting passage which tells how, during the Exile, God and the Law was all that Israel now had left:

"But now the righteous have been gathered,
And the prophets have fallen asleep,
And we also have gone forth from the land,
And Zion hath been taken from us;
And we have nothing now save the Mighty One and His Law" (lxxxv. 3).

Not infrequently we find this emphasis laid on God and the Law, *e. g.*:

"In Thee do we trust, for lo! Thy Law is with us,
And we know that we shall not fall so long as we keep Thy statutes. . . .
For we are all one celebrated people,
Who have received one Law from One;
And the Law which is amongst us will aid us,
And the surpassing wisdom which is in us will help us" (xlviii. 22, 24).

The Law is extolled in a variety of ways; the following is instructive:

"Shepherds and lamps and fountains come from the Law,
And though we depart, yet the Law abideth (cp. lii. 2);
If, therefore, ye have respect to the Law,

And are intent upon wisdom,
A lamp shall not be wanting,
And a shepherd shall not fail,
And a fountain shall not dry up"
(lxxvii. 15, 16; cp. xlvi. 3).

The Law being what it is, loyalty to it is the paramount duty of every Jew; therefore in our book the people are constantly urged to cultivate what Ben-Sira's grandson expresses as "a manner of life that is in accordance with the Law"; [1] thus Baruch is made to say to the Elders of his people:

"But withdraw ye not from the way of the Law,
But guard and admonish the people which remain,
Lest they withdraw from the commandments of the Mighty One" (xliv. 3).

Tangible rewards are promised to those who observe the Law, *e. g.*:

"For if ye endure and persevere in His fear,
And do not forget His Law,
The times shall change over you for good,
And ye shall see the consolation of Zion" (xliv. 7).

In like manner punishment is pronounced against those who fail in loyalty to the Law, *e. g*:

"And justly do they perish who have not loved Thy Law,
And torment of judgement shall await those who have not submitted themselves to Thy power"
(liv. 14).

These few quotations show clearly the doctrine of the Law as taught in our book; and this is, as we know from other sources, in accordance with the orthodox teaching of the Jews both before and during the New Testament period and onwards. Observance of legal precepts ensures justification, the works of the Law are meritorious, they offer hope for the future, the Law is a stay, something which can be

[1] Prologue to *Ecclesiasticus*.

trusted in. When one realizes that this was taught and held by the Jews in St. Paul's time one is enabled to grasp more fully the point and significance of much that he says upon the subject. How instructive, for example, are St. Paul's words that " by the works of the Law shall no flesh be justified " (Rom. iii. 20; cp. Gal. ii. 16 ff., iii. 11), in view of such teaching as this : " Also (as for) the glory of those who have now been justified in My Law, who have had understanding in their life, and who have planted in their heart the root of wisdom, then their splendour shall be glorified in changes, and the form of their face shall be turned into the light of their beauty, that they may be able to acquire and receive the world which doth not die, which is then promised to them " (li. 3). And again a few verses further on it says :

" But those who have been saved by their works,
And to whom the Law hath been now a hope,
And understanding an expectation,
And wisdom a confidence,
To them shall wonders appear in their time.
For they shall behold the world which is now invisible to them,
And they shall behold the time which is now hidden from them;
And time shall no longer age them. . . ."
(li. 7–14).

That a man is saved by his own works, that the Law is his hope, and that eternal life is to be acquired by the observance of legal precepts—all this represents orthodox Jewish teaching of the times; and it is in the light of such teaching that one must read the Pauline passages quoted, and many others that will suggest themselves. In view of the Jewish teaching on the Law it is natural enough that in our book we should find the author speaking of " the lamp of the eternal Law " (lix. 2); but St. Paul lays stress on the " passing away " of the covenant of the Law, see, *e. g.* 2 Cor. iii. 7–11. Regarding one point, indeed,

we find an interesting parallelism of thought between the writer of this book and St. Paul on the subject of the Law, and this merits a passing notice. In xv. 5, 6 the following words are put into the mouth of the Almighty: "Man would not rightly have understood My judgement if he had not accepted the Law, and I had instructed him in understanding. But now, because he transgressed wittingly, yea, just on this ground that he wot thereof [*i. e.* that he knew the Law], he shall be tormented." With this thought compare St. Paul's words: "Howbeit, I had not known sin except through the Law; for I had not known coveting except the Law had said, Thou shalt not covet . . ." (Rom. vii. 7 ff., cp. iv. 15, v. 20, etc.).

One other point regarding the Law is worth mentioning. As is well known, the "traditional" or "oral Law" played a great part in Judaism, and it is interesting to find it definitely mentioned in our book, viz. in lvii. 1 it is said that in the time of Abraham and of his sons "the unwritten Law was named amongst them." As Charles, in his note on the passage, says: "This statement proceeds from the same spirit which animates the entire Book of Jubilees, and which seeks to trace traditionalism and its observances to the times of the patriarchs. In later Judaism there were manifold attempts of this nature."[1] The "traditions of the Law" are also referred to in lxxxiv. 9. Christ's words regarding this are well known: "Full well do ye reject the commandment of God, that ye may keep your tradition" (Mark vii. 9, see also vii. 1–5, Matt. xv. 2 ff., Gal. i. 14). Finally, the expression "the yoke of Thy Law," used in xli. 3 in reference to the wicked who have withdrawn from God's covenant, recalls Christ's words in Matt. xi. 29, 30: "Take my yoke upon you, and learn of me. . . . For my yoke is easy, and my burden is light." It is difficult not to believe that a contrast is here implicitly made

[1] *Op. cit.*, p. 99.

between the yoke of the Law and rendering obedience to Him, especially when one treads the context about the legal requirements of Sabbath observance.

Intimately connected with the teaching on the Law are the subjects of Works, Grace and Free-will, Sin, Forgiveness, and Justification, which necessarily largely interlace. Our book, as already indicated, has much to say on these. Perhaps the clearest expression in the book of the efficacy of good works in attaining eternal life is contained in xiv. 12, 13: "For the righteous justly hope for the end, and without fear depart from this habitation, because they have with Thee a store of works preserved in treasuries. On this account also these without fear leave this world, and trusting with joy they hope to receive the world which Thou hast promised them" (cp. xliv. 14, and li. 7, quoted above). Again, in lxiii. 3, 5 it is said of Hezekiah that he "trusted in his works, and had hope in his righteousness. . . .

And the Mighty One heard him, for Hezekiah was wise,
And He had respect unto his prayer, because he was righteous"; (see also lxxxv. 2).

But good works avail not only for him who accomplishes them, they can also be used for the forgiveness and justification of others; thus it is said of Zion that "on account of the works of those who wrought good works she should be forgiven" (xiv. 7); and the people are bidden to appeal to be reconciled to God on the ground of their father's righteousness: "And at all times make request perseveringly and pray diligently with your whole heart that the Mighty One may be reconciled to you, and that He may not reckon the multitude of your sins, but remember the rectitude of your fathers" (lxxxiv. 10). In contrast to this we have the words of Christ: "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke xvii. 10). St. Paul teaches: "We reckon,

therefore, that a man is justified by faith apart from the works of the Law" (Rom. iii. 28); ". . . knowing that a man is not justified by the works of the Law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the Law; because by the works of the Law shall no flesh be justified" (Gal. ii. 16, cp. iii. 10); ". . . for by grace have ye been saved through faith; and that not of yourselves: it is the gift of God; not of works, that no man should glory" (Eph. ii. 8, 9).

The doctrine of Sin follows closely upon this, together with the subject of human Free-will and divine Grace. The teaching of the book on Sin is inconsistent; it is taught, on the one hand, that Sin, the origin of which is traced to Adam, brought physical death in its train, viz.: "For what did it profit Adam that he lived nine hundred and thirty years, and transgressed that which he was commanded? Therefore the multitude of time that he lived did not profit him, but brought death and cut off the years of those who were born from him" (xvii. 2, 3); the implication is that had Adam not sinned he would have been immortal (cp. Gen. iii. 22). Again: "Because when Adam sinned and death was decreed against those who should be born . . ." (xxiii. 4, cp. xviii. 2). The same is taught in liv. 15–19, but it is added that, nevertheless, each man is responsible for his own sin:

"For though Adam first sinned,
And brought untimely death upon all,
Yet of those who were born from him
Each one of them hath prepared his own soul for torment to come;
And, again, each one of them hath chosen for himself glories to come. . . .
Adam is, therefore, not the cause, save only of his own soul,
But each of us hath been the Adam of his own soul."

Here, therefore, Adam's sin, though it has brought physical death upon the world, is not responsible for the *spiritual* death of man. But, on the other hand, it is taught in other passages that spiritual death, too, has been the result of Adam's sin, viz. :

" O Adam, what hast thou done to all those who are born of thee?
And what will be said to the first Eve who hearkened to the serpent? [1]
For all this multitude are going to corruption,
Nor is there any numbering of those whom the fire devoureth " (xlviii. 42, 43).

But with this must be read the words which immediately follow; for they again bring in the teaching on man's free-will and responsibility; it is man's own fault that spiritual death is his lot. It will also be noticed, however, that the thought of predestination finds expression :

" But again I will speak in Thy presence. Thou O Lord, my Lord, knowest what is in Thy creature. For Thou didst of old command the dust to produce Adam, and Thou knowest the number of those who are born from him, and how far they have sinned before Thee, who have existed, and not confessed Thee as their Creator. And as regards all these their end shall convict them, and Thy Law which they have transgressed shall requite them on Thy day " (xlviii. 44–47). One more passage must be quoted as it expresses an extreme view of the dire results of Adam's sin :

" For since when he transgressed [2]
Untimely death came into being,

[1] Cp. Ecclus. xxv. 24 :

" From a woman did sin originate,
And because of her we all must die."

See also Enoch lxix. 6, 2 Cor. xi. 3.

[2] The preceding verse speaks of Adam's transgression.

Grief was named,
And anguish was prepared,
And pain was created,
And trouble consummated,
And disease began to be established,
And Sheol kept demanding that it should be renewed in blood,
And the begetting of children was brought about,
And the passion of parents produced,
And the greatness of humanity was humiliated,
And goodness languished" (lvi. 6).

Taking all these passages together—and it may be claimed that they fairly represent the teaching of our book on the subject—one sees that there is a certain inconsistency of thought. But this is scarcely to be wondered at, and it certainly does not necessarily imply that more than one writer's views are represented. The author is simply trying to reconcile a traditional theory of the origin of sin with the facts of human life; and they are irreconcileable. He was by no means the first to be involved in similar inconsistencies when dealing with this subject.[1] "The ancient mythical religion had certainly connected physical evil with Adam's sin; but when, after the Exile, the individual, as contrasted with the nation, became more prominently an object of consideration, difficulties doubtless began to appear to which the answer of the old theology was felt to be incomplete." [2] Our author doubtless had such difficulties, and the result of his seeking to solve them resulted in inconsistencies. There is something very natural about that. But his teaching has a distinct interest when studied side by side with that of St. Paul on the same subject. "Therefore, as through one man sin entered into the world and death through sin; and so death passed unto all men, for that all

[1] See, for other examples, the writer's *Ecclesiasticus* (Cambridge Bible), p. lviii ff. (1912).

[2] Tennant, in the *Journal of Theological Studies*, ii. p. 209,

sinned. . . . Nevertheless, death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression . . ." (Rom. vi. 12 ff., cp. 1 Cor. xv. 21). With this should be read Rom. vii. 7–25, and it is possible that we shall come to the conclusion that St. Paul felt some of the same difficulties that our author did as to the origin of Sin.

Finally, a few words must be said about the teaching in this book on the Resurrection, and on the nature of the Resurrection-body. And here it must suffice to quote some verses from the very interesting passage xlix. 1–li. 10, and to compare it with 1 Cor. xv; that there must have been at the back of St. Paul's mind the teaching represented in our book will become more apparent the more carefully the two passages are compared:

" In what shape will those live who live in Thy day?
Or how will the splendour of those who (are) after that time continue?
Will they then resume this form of the present,
And put on these entrammelling members,
Which are now involved in evils,
And in which evils are consummated;
Or wilt Thou perchance change these things which have been in the world,
As also the world? "
And He answered and said unto me: " Hear, Baruch, this word,
And write in the remembrance of Thy heart all that thou shalt learn.
For the earth shall then assuredly restore the dead,
Which it now receiveth, in order to preserve them.
It shall make no change in their form,
But as it hath received, so shall it restore them,
And as I delivered them unto it, so also shall it raise them.

For then it will be necessary to show to the living that the dead have come to life again, and that

those who had departed have returned again. And it shall come to pass, when they have severally recognized those whom they now know, then judgement shall grow strong, and those things which before were spoken of shall come. . . ."

There are also other passages in different parts of the book which are not without importance in this connection, *e. g.*:

"For if there were this life only which belongeth to all men, nothing could be more bitter than this" (xxi. 13); with this compare 1 Cor. xv. 19: "If in this life only we have hoped in Christ, we are of all men most pitiable." Again, with the words in xxi. 22, 23: "Bring to an end, therefore, henceforth mortality. And reprove accordingly the angel of death, and let Thy glory appear . . ." one may compare what St. Paul says in 1 Cor. xv. 54, 55: "Death is swallowed up in victory (cp. Isa. xxv. 8); O death, where is thy victory? O death, where is thy sting" (cp. Hos. xiii. 14). Once more, in xlii. 7, 8, we have the following: "For corruption shall take those that belong to it, and life those that belong to it. And the dust shall be called, and there shall be said to it: 'Give back that which is not thine, and raise up all that thou hast kept until its time"; and in xliii. 2:

"And thou shalt forget whatever is corruptible,
And thou shalt not again recall those things which
happen among mortals."

These words remind one of what is said in 1 Cor. xv. 51 ff.: ". . . neither doth corruption inherit incorruption . . . for this corruptible must put on incorruption, and this mortal must put on immortality. . . ."

It is abundantly evident that the teaching on the Resurrection and the Resurrection-body contained in the Apocalypse of Baruch represents some of those conceptions and doctrines which St. Paul was combating when he wrote 1 Cor. xv.

One more subject demands notice, viz. the teaching

concerning the Messiah and the Messianic Kingdom. As is not unusually the case in apocalyptic works different ideas on this subject find expression in our book which cannot always be harmonized. In chapters xxiv.–xxx. the sequence of events is described in this way: the Judgement is to come when "the books shall be opened in which are written the sins of all those who have sinned, and again all the treasuries in which the righteousness of all those who have been righteous in creation is gathered." Prior to this there will be great tribulations upon the earth; this time of terror will be divided into twelve periods during each of which some new calamity will come upon the earth. "Whatever will then befall," it is said, "will befall the whole earth; therefore all who live will experience" these woes. When all is accomplished the Messiah will "begin to be revealed." There will follow then the setting up of the Messianic Kingdom; this is described in vivid colours; but nothing is said as to the *rôle* of the Messiah himself in this kingdom, the scene of which is on earth; but "after these things, when the time of the advent of the Messiah is fulfilled," then he will "return in glory." It does not say definitely where he will come from,[1] but it is apparently implied that he will come from Heaven, since immediately upon his appearance the Resurrection is to take place: "then all who have fallen asleep in hope of Him shall rise again;" but as for the wicked, "they shall know that their torment hath come and their perdition hath arrived."

In chapters xxxix. xl. the account of these things is somewhat different; the advent of the Messiah is preceded by calamitous times again, but there are different dominions which will bring evil upon the earth, and each will in turn be destroyed; then

[1] Cp. John vii. 27: ". . . but when the Christ cometh, no one knoweth whence he is." The fact that the Jews knew where our Lord came from is regarded by them as decisive against His Messiahship.

"it will come to pass when the time of its consummation that it should fall hath approached, then the principate of My Messiah will be revealed." The Messiah will then fight against the enemies of his people, and "his principate will stand for ever, until the world of corruption is at an end"; then shall follow the Resurrection. It will be seen that while in these two accounts the sequence of events is much the same, the *rôle* of the Messiah is somewhat different; in the former it is implied that the Messiah is revealed, but he then, presumably, returns whence he came; at any rate, nothing is said as to his ruling in his kingdom; ultimately he reappears, and the Resurrection takes place. In the second the Messiah destroys his enemies and rules in his kingdom until the time of the Resurrection.

The passage which states most definitely the rule of the Messiah in his kingdom—an earthly kingdom—is that comprised in chapters lxx.–lxxvi. Here, as in xxxix. xl. the "signs" which precede the coming of the Messiah take the form of "turbulent nations;" some of them the Messiah spares, others he slays, but there are also many other signs (lxxi. 2–10); then it proceeds:

"And it shall come to pass, when He hath brought
low everything that is in the world,
And hath sat down in peace for the age on the
throne of His Kingdom,
That joy shall then be revealed,
And rest shall appear . . ." (lxxiii. 1–lxxiv. 4).

Afterwards the second advent of the Messiah takes place; this is not mentioned, but presupposed (lxxvi. 4); the Resurrection is not referred to.

Finally, in another long passage lxxxii.–lxxxv., which cannot, however, be called a Messianic one, the writer takes a very dark view of the world, which is to undergo destruction, though the righteous will be saved; but there is no mention of the Messiah nor of the Messianic Kingdom:

" For the youth of the world is past,
And the strength of the creation already exhausted,
And the advent of the times is very short,
Yea, they have passed by;
And the pitcher is near to the cistern,
And the ship to the port,
And the course of the journey to the city,
And life to its consummation.

And again prepare your souls, so that when ye sail and ascend from the ship ye may have rest, and not be condemned when ye depart. For lo! when the Most High will bring to pass all these things,

There shall not be there again a place of repentance, nor a limit to the times,
Nor a duration for the hours,
Nor a change of ways,
Nor place for prayer,
Nor sending of petitions,
Nor receiving of knowledge,
Nor giving of love,
Nor place of repentance for the soul,
Nor supplication for offences,
Nor intercession of the fathers,
Nor prayers of the prophets,
Nor help of the righteous.
There there is the sentence of corruption,
The way of fire,
And the path which bringeth to Gehenna.
On this account there is one Law by one,
One age and an end for all who are in it.
Then He will preserve those whom He can forgive,
And at the same time destroy those who are polluted with sins " (lxxxv. 10–15).

It will be instructive to compare the Messianic passages in our book with the relevant passages in the Gospels.

* * * * * *

For the literature on the Apocalypse of Baruch, see Charles, *op. cit.*, pp. xxx–xliii.

Thick type indicates an emendation of the text.

[ ] = passages or words not from the hand of the original writer of the book.

( ) = something supplied for the sake of clearness, but not belonging to the text.

〉 = a restoration of the text.

THE APOCALYPSE OF BARUCH

[Translated from the Greek into Syriac.]

I. 1–IV. 1. Announcement of the coming Destruction of Jerusalem to Baruch.

I. And it came to pass in the twenty-fifth year of Jeconiah king of Judah, that the word of the Lord came to Baruch the son of Neriah, and said to him: 2. "Hast thou seen all that this people are doing to Me, that the evils which these two tribes which remained have done are greater than (those of) the ten tribes which were carried away captive? 3. For the former tribes were forced by their kings to commit sin, but these two of themselves have been forcing and compelling their kings to commit sin. 4. For this reason, behold I bring evil upon this city, and upon its inhabitants, and it shall be removed from before Me for a time, and I will scatter this people among the Gentiles that they may do good to the Gentiles. 5. And My people shall be chastened, and the time will come when they will seek for the prosperity of their times.

II. "For I have said these things to thee that thou mayest bid Jeremiah, and all those who are like you, to retire from this city. 2. For your works are to this city as a firm pillar, and your prayers as a strong wall."

III. And I said: "O Lord, my Lord, have I come into the world for this purpose that I might see the evils of my mother? not (so) my Lord. 2. If I have

found grace in Thy sight, first take my spirit that I may go to my fathers and not behold the destruction of my mother. 3. For two things vehemently constrain me: for I cannot resist Thee, and my soul, moreover, cannot behold the evils of my mother. 4. But one thing I will say in Thy presence, O Lord. 5. What, therefore, will there be after these things? for if Thou destroyest Thy city, and deliverest up Thy land to those that hate us, how shall the name of Israel be again remembered? 6. Or how shall one speak of Thy praises? or to whom shall that which is in Thy Law be explained? 7. Or shall the world return to its nature (of aforetime), and the age revert to primeval silence? 8. And shall the multitude of souls be **taken away,** and the nature of man not again be named? 9. And where is all that which Thou didst say to Moses regarding us?"

IV. And the Lord said unto me:

"This city shall be delivered up for a time,
And the people shall be chastened during a time,
And the world shall not be given over to oblivion.

IV. 2–7. The Heavenly Jerusalem.

2. [Dost thou think that this is a city of which I said: 'On the palms of My hands have I graven thee'? 3. This building now built in your midst is not that which is revealed with Me; that which was prepared beforehand here from the time when I took counsel to make Paradise, and showed it to Adam before he sinned, but when he transgressed the commandment, it was removed from him, as also Paradise. 4. And after these things I showed it to My servant Abraham by night among the portions of the victims. 5. And again also I showed it to Moses on Mount Sinai when I showed to him the likeness of the tabernacle and all its vessels. 6. And now, behold, it is preserved with Me, as also

Paradise. 7. Go, therefore, and do as I command thee."]

V. 1–7. **Baruch's Complaint, and God's Reassurance.**

V. And I answered and said :
" So then I am destined **to grieve** for Zion,
For Thine enemies will come to this place and pollute Thy sanctuary,
And lead Thine inheritance into captivity,
And make themselves masters of those whom Thou hast loved;
And they will depart again to the place of their idols,
And will boast before them.
And what wilt Thou do for **Thy** great name? "
2. And the Lord said unto me :
" My name and My glory have an eternal duration ;
And My judgement shall maintain its right in its own time.
3. And thou shalt see with thine eyes
That the enemy will not overthrow Zion,
Nor burn Jerusalem,
But be the ministers of the Judge for the time.
4. But do thou go and do whatsoever I have said unto thee."
5. And I went and took Jeremiah, and Adu, and Seriah, and Jabish, and Gedaliah, and all the honourable men of the people, and I led them to the valley of Cedron, and I narrated to them all that had been said to me. 6. And they lifted up their voice, and they all wept. 7. And we sat there and fasted until the evening.

VI. 1–VIII. 5. **Invasion of the Chaldæans.**

VI. And it came to pass on the morrow that, lo ! the army of the Chaldees surrounded the city, and at the time of the evening I, Baruch, left the people, and

I went forth and stood by the oak. 2. And I was grieving over Zion, and lamenting over the captivity which had come upon the people. 3. And, lo! suddenly a strong spirit raised me, and bore me aloft over the wall of Jerusalem. 4. And I beheld, and lo! four angels standing at the four corners of the city, each of them holding a torch of fire in his hands. 5. And another angel began to descend from heaven, and said unto them: "Hold your lamps, and do not light them till I tell you. 6. For I am first sent to speak a word to the earth, and to place in it what the Lord the Most High hath commanded me." 7. And I saw him descend into the Holy of Holies, and take from thence the veil, and the holy **ark,** and the mercy-seat, and the two tables, and the holy raiment of the priests, and the **altar of incense,** and the forty-eight precious stones, wherewith the priest was adorned, and all the holy vessels of the tabernacle. 8. And he spake to the earth with a loud voice:

"Earth, earth, earth, hear the word of the mighty God,
And receive what I commit to thee,
And guard thou them until the last times,
So that, when thou art ordered, thou mayst restore them,
So that strangers may not get possession of them.

9. For the time cometh when Jerusalem also shall be delivered up for a time,
Until it is said, that it is again restored for ever.

10. And the earth opened its mouth and swallowed them up."

VII. And after these things I heard that angel saying unto those angels who held the lamps:

"Destroy, therefore, and overthrow its walls to its foundations, lest the enemy should boast and say:
'We have overthrown the wall of Zion,

And we have burnt the place of the mighty God.' "

2. And ye have seized the place where I had been standing before.

VIII. Now the angels did as he had commanded them, and when they had broken up the corners of the walls, a voice was heard from the interior of the temple, after the wall had fallen, saying :

2. " Enter, ye enemies,
And come, ye adversaries;
For He Who kept the house hath forsaken (it)."

3. And I, Baruch, departed. 4. And it came to pass after these things that the army of the Chaldees entered and seized the house, and all that was around it. 5. And they led the people away captive, and slew some of them, and bound Zedekiah the king, and sent him to the king of Babylon.

IX. 1–XII. 4. **First Fast. Baruch's Dirge over Jerusalem.**

IX. And I, Baruch, came, and Jeremiah, whose heart was found pure from sins, who had not been captured in the seizure of the city. 2. And we rent our garments, and wept, and mourned, and fasted seven days.

X. And it came to pass after seven days, that the word of God came to me, and said unto me : 2. " Tell Jeremiah to go and support the captivity of the people unto Babylon. 3. But do thou remain here amid the desolation of Zion, and I will show to thee after these days what will befall at the end of days." 4. And I said to Jeremiah as the Lord commanded me. 5. And he, indeed, departed with the people, but I, Baruch, returned and sat before the gates of the temple, and I lamented with the following lamentation over Zion and said :

6. " Blessed is he who was not born,
Or being born hath died.

7. But as for us who live, woe unto us,

Because we see the afflictions of Zion,
And what hath befallen Jerusalem.
8. I will call the Sirens from the sea,
And ye Lilin, come ye from the desert,
And ye Shedim and dragons from the forests:
Awake and gird your loins unto mourning,
And take up with me the dirges,
And mourn with me.
9. Ye husbandmen, sow not again;
And thou, earth, wherefore givest thou the fruits of thy produce?
Keep within thee the sweets of thy sustenance.
10. And thou, vine, why further dost thou give thy wine?
For an offering shall not again be made therefrom in Zion,
Nor shall first-fruits again be offered.
11. And do ye, O heavens, withhold your dew,
And open not the treasuries of rain;
12. And do thou, O sun, withhold the light of thy rays;
And do thou, O moon, extinguish the multitude of thy light;
For why should light rise again
Where the light of Zion is darkened?
13. And you, ye bridegrooms, enter not in,
And let not the brides adorn themselves with garlands;
And, ye women, pray not that ye may bear.
14. For the barren shall rejoice more,
And those who have no sons shall be glad,
And those who have sons shall have anguish
15. For why should they bear in pain
Only to bury in grief?
16. Or wherefore, again, should mankind have sons;
Or wherefore should the seed of their nature again be named,
Where this mother is desolate,
And her sons are led into captivity?
17. From this time forward speak not of beauty,

And discourse not of gracefulness.

18. Moreover, ye priests, take ye the keys of the sanctuary,
And cast them into the height of heaven,
And give them to the Lord, and say :
' Guard Thy house Thyself,
For lo ! we are found false stewards.'

19. And you, ye virgins, who spin fine linen
And silk with gold of Ophir,
Hasten and take all things
And cast (them) into the fire,
That it may bear them to Him Who made them,
And the flame send them to Him Who created them,
Lest the enemy get possession of them."

XI. Moreover, I, Baruch, say this against thee, Babylon :

" If thou hadst prospered,
And Zion had dwelt in her glory,
It would have been a great grief to us
That thou shouldst be equal to Zion.

2. But now, lo ! the grief is infinite,
And the lamentation measureless,
For lo ! thou art prospered
And Zion desolate.

3. Who will be judge regarding these things?
Or to whom shall we complain regarding that which hath befallen us?
O Lord, how hast Thou borne (it)?

4. Our fathers went to rest without grief,
And lo ! the righteous sleep in the earth in tranquillity;

5. For they knew not this anguish,
Nor yet had they heard of that which had befallen us.

6. Would that thou hadst ears, O earth,
And that thou hadst a heart, O dust,
That ye might go and announce in Sheol,
And say to the dead :

7. ' Blessed are ye more than we who live.' "

XII. But I will say this as I think;
And I will speak against thee, O land, which art prospering.
2. The noonday doth not always burn;
Nor do the constant rays of the sun always give light.
3. Do not expect [and hope] that thou wilt always be prosperous and rejoicing;
And be not greatly uplifted and **boastful;**
4. For assuredly in its own season wrath will awake against thee,
Which now in long-suffering is held in as it were by reins.

XII. 5–XIII. 12. **Second Fast. Judgement on the Heathen.**

5. And when I had said these things, I fasted seven days.

XIII. And it came to pass after these things, that I, Baruch, was standing upon Mount Zion, and lo! a voice came from the height and said unto me: 2. "Stand upon thy feet, Baruch, and hear the word of the mighty God. 3. Because thou hast been astonied at what hath befallen Zion, thou shalt therefore be assuredly preserved to the consummation of the times, that thou mayst be a testimony. 4. So that, if ever those prosperous cities say: 'Why hath the mighty God brought upon us this retribution?' 5. Say thou to them, thou and those like thee who shall have seen this evil: '⟨This is the evil⟩ and retribution which is coming upon you and upon your people in its (destined) time, that the nations may be thoroughly **smitten.**' 6. And **they shall be in anguish.** 7. And if they say at that time: **'For how long?'** 8. Thou shalt say to them:

'Ye who have drunk the strained wine,
Drink ye also of its dregs,
The judgement of the Lofty One
Who hath no respect of persons.'

9. On this account He had before no mercy on
His own sons,
But afflicted them as His enemies, because they
sinned.
10. They were, therefore, chastened then
That they might be sanctified.
11. But now, ye peoples and nations, ye are
guilty,
Because all this time ye have trodden down the
earth,
And used the creation unrighteously.
12. For I have always benefited you;
And ye have always been ungrateful for the
beneficence."

XIV. 1–XIX. 8. **God's Judgements are incomprehensible.**

XIV. And I answered and said: "Lo! Thou hast shown me the method of the times, and that which shall be after these things, and Thou hast said unto me, that the retribution, which hath been spoken of by Thee, shall come upon the nations. 2. And now I know that those who have sinned are many, and they have lived in prosperity, and departed from the world, but that few nations will be left in those times, to whom those words shall be said which Thou didst say. 3. For what advantage is there in this, or what (evil), worse than what we have seen befall us, are we to expect to see? 4. But again I will speak in Thy presence: 5. What have they profited who had knowledge before Thee, and have not walked in vanity as the rest of the nations, and have not said to the dead: 'Give us life,' but always feared Thee, and have not left Thy ways? 6. And lo! they have been carried off; nor on their account hast Thou had mercy on Zion. 7. And if others did evil, it was due to Zion, that on account of the works of those who wrought good works she should be forgiven, and should not be overwhelmed

on account of the works of those who wrought unrighteousness.

8. But who, O LORD, my Lord, will comprehend
Thy judgement,
Or who will search out the profoundness of Thy path?
Or who will think out the weight of Thy way?
9. Or who will be able to think out Thy incomprehensible counsel?
Or who of those that are born hath found
The beginning or end of Thy wisdom?

10. For we have all been made like a breath. 11. For as the breath ascends involuntarily, and again dies, so it is with the nature of men, who depart not according to their own will, and know not what will befall them in the end. 12. For the righteous justly hope for the end, and without fear depart from this habitation, because they have with Thee a store of works preserved in treasuries. 13. On this account also these without fear leave this world, and trusting with joy they hope to receive the world which Thou hast promised them. 14. But as for us,—woe to us, who also are now shamefully entreated, and at that time look forward (only) to evils. 15. But Thou knowest accurately what Thou hast done by means of Thy servants; for we are not able to understand that which is good as Thou art, our Creator. 16. But again I will speak in Thy presence, O LORD, my Lord. 17. When of old there was no world with its inhabitants, Thou didst devise and speak with a word, and forthwith the works of creation stood before Thee. 18. And Thou didst say that Thou wouldst make for Thy world man as the administrator of Thy works, that it might be known that he was by no means made on account of the world, but the world on account of him. 19. And now I see that as for the world which was made on account of us, lo! it abideth, but we, on account of whom it was made, depart."

XV. And the Lord answered and said unto me:

" Thou art rightly astonied regarding the departure of man; but thou hast not judged well regarding the evils which befall those who sin. 2. And as regards what thou hast said, that the righteous are carried off and the impious are prospered, 3. And as regards what thou hast said: ' Man knoweth not Thy judgement '—4. On this account hear, and I will speak to thee, and hearken, and I will cause thee to hear My words. 5. Man would not rightly have understood My judgement, if he had not accepted the Law, and I had not instructed him in understanding. 6. But now, because he transgressed wittingly, yea, just on this ground that he wot thereof, he shall be tormented. 7. And as regards what thou didst say touching the righteous, that on account of them hath this world come, so also again **shall** that which is to come **come** on their account. 8. For this world is to them a strife and a labour with much trouble; and that accordingly which is to come, a crown with great glory."

XVI. And I answered and said: " O Lord, my Lord, lo! the years of this time are few and evil, and who is able in **his** little **time** to acquire that which is measureless? "

XVII. And the Lord answered and said unto me: " With the Most High account is not taken of much time nor of a few years. 2. For what did it profit Adam that he lived nine hundred and thirty years, and transgressed that which he was commanded? 3. Therefore the multitude of time that he lived did not profit him, but brought death and cut off the years of those who were born from him. 4. Or wherein did Moses suffer loss in that he lived only one hundred and twenty years, and, inasmuch as he was subject to Him Who formed him, brought the Law to the seed of Jacob, and lighted a lamp for the nation of Israel? "

XVIII. And I answered and said: " He that lighted hath taken from the light, and there are but few that have imitated him. 2. But those many

whom He hath lighted have taken from the darkness of Adam, and have not rejoiced in the light of the lamp."

XIX. And He answered and said unto me: "Wherefore at that time he appointed for them a covenant, and said:

'Behold I have placed before you life and death,'
And he called heaven and earth to witness against them.
2. For he knew that his time was but short,
But that heaven and earth endure always.
3. But after his death they sinned and transgressed,
Though they knew that they had the Law reproving (them),
And the light in which nothing could err,
Also the spheres, which testify, and Me.

4. Now regarding everything that is, it is I that judge, but do not thou take counsel in thy soul regarding these things, nor afflict thyself because of those which have been. 5. For now it is the consummation of time that should be considered, whether of business, or of prosperity, or of shame, and not the beginning thereof. 6. Because if a man be prospered in his beginnings and shamefully entreated in his old age, he forgetteth all the prosperity that he had. 7. And again, if a man is shamefully entreated in his beginnings, and at his end is prospered, he remembereth not again his evil entreatment. 8. And again hearken: though each one were prospered all that time—all the time from the day on which death was decreed against those who transgress—and in his end was destroyed, in vain would have been everything."

XX. 1–6. **The Advent of the Judgement.**

XX. Therefore, behold! the days will come,
And the times will hasten more than the former,
And the seasons will speed on more than those that are past,

And the years will pass more quickly than the present (years).

2. Therefore have I now taken away Zion,
That I may the more speedily visit the world in its season.

3. Now, therefore, hold fast in thy heart everything that I command thee,
And seal it in the recesses of thy mind.

4. And then I will show thee the judgement of My might,
And My ways which are past finding out.

5. Go, therefore, and sanctify thyself seven days, and eat no bread, nor drink water, nor speak to any one. 6. And afterwards come to that place, and I will reveal Myself to thee, and speak true things with thee, and I will give thee commandment regarding the method of the times; for they are coming and tarry not.

XXI. 1–26. **The Prayer of Baruch, the Son of Neriah.**

XXI. And I went thence and sat in the valley of Cedron in a cave of the earth, and I sanctified my soul there, and I ate no bread, yet I was not hungry, and I drank no water, yet I thirsted not, and I was there till the seventh day, as He had commanded me. 2. And afterwards I came to that place where He had spoken with me. 3. And it came to pass at sunset that my soul took much thought, and I began to speak in the presence of the Mighty One, and said: 4. "O Thou that hast made the earth, hear me, that hast fixed the firmament **by the word,** and hast made firm the height of the heaven by the spirit, that hast called from the beginning of the world that which did not yet exist, and they obey Thee. 5. Thou that hast commanded the air by Thy nod, and hast seen those things which are to be as those things which Thou art doing. 6. Thou that rulest with great thought the powers that stand

before Thee : (yea) that rulest with indignation the holy living creatures, who are without number, which Thou didst make from the beginning, of flame and fire, which stand around Thy throne. 7. To Thee only doth this belong that Thou shouldst do forthwith whatsoever Thou dost wish. 8. Who causest the drops of rain to rain by number upon the earth, and alone knowest the consummation of the times before they come : have respect unto my prayer. 9. For Thou alone art able to sustain all who are, and those who **have** passed away, and those who are to be, those who sin, and those who **are righteous** [as living (and) being past finding out]. 10. For Thou alone dost live immortal and art past finding out, and knowest the number of mankind. 11. And if in time many have sinned, yet others, not a few, have been righteous.

XXI. 12–18. **Baruch's Depreciation of this Life.**

12. Thou knowest where Thou preservest the end of those who have sinned, or the consummation of those who have been righteous. 13. For if there were this life only, which belongeth to all men, nothing could be more bitter than this.

14. For of what profit is strength that turneth to weakness,
Or **fulness of food** that turneth to famine,
Or beauty that turneth to ugliness?

15. For the nature of man is always changeable. 16. For what we were formerly we now no longer are, and what we now are we shall not afterwards remain. 17. For if a consummation had been prepared for all, in vain would have been their beginning. 18. But regarding everything that cometh from Thee, do Thou inform me, and regarding everything about which I ask Thee, do Thou enlighten me.

XXI. 19–26. **Baruch prayeth to God to hasten the Judgement.**

19. How long will that which is corruptible remain, and how long will the time of mortals be prospered, and until what time will those who transgress in the world be polluted with much wickedness? 20. Command therefore in mercy, and accomplish all that Thou saidst Thou wouldst bring, that Thy might may be made known to those who think that Thy long-suffering is weakness. 21. And show to those who know not, **that** everything that hath befallen us and our city until now **hath been** according to the long-suffering of Thy power; because on account of Thy name Thou hast called us a beloved people. 22. Bring to an end, therefore, henceforth mortality. 23. And reprove, accordingly, the angel of death, and let Thy glory appear, and let the might of Thy beauty be known, and let Sheol be sealed so that from this time forward it may not receive the dead, and let the treasuries of souls restore those which are enclosed in them. 24. For there have been many years like those that are desolate from the days of Abraham and Isaac and Jacob, and of all those who are like them, who sleep in the earth, on whose account Thou didst say that Thou hadst created the world. 25. And now quickly show Thy glory, and do not defer what hath been promised by Thee." 26. And ⟨when⟩ I had completed the words of this prayer I was greatly weakened.

XXII. 1–XXIII. 7. **God's Reply to Baruch's Prayer.**

XXII. And it came to pass after these things that lo! the heavens were opened, and I saw, and power was given to me, and a voice was heard from on high, and it said unto me: 2. "Baruch, Baruch, why art thou troubled? 3. He who travelleth by a road but doth not complete it, or he who departeth by sea but

doth not arrive at the port, can he be comforted? 4. Or he who promiseth to give a present to another, but doth not fulfil it, is it not robbery? 5. Or he who soweth the earth, but doth not reap its fruit in its season, doth he not lose everything? 6. Or he who planteth a plant, unless it groweth till the time suitable to it, doth he who planted it expect to receive fruit from it? 7. Or a woman who hath conceived, if she bring forth untimely, doth she not assuredly slay her infant? 8. Or he who buildeth a house, if he doth not roof it and complete it, can it be called a house? Tell me that first."

XXIII. And I answered and said: "Not so, O LORD, my Lord." 2. And He answered and said unto me: "Why therefore art thou troubled about that which thou knowest not, and why art thou ill at ease about things in which thou art ignorant? 3. For as thou hast not forgotten the people who now are and those who have passed away, so I remember those who **are appointed** to come. 4. Because when Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. 5. **Before,** therefore, the number aforesaid is fulfilled, the creature will not live again [for My spirit is the creator of life], and Sheol shall receive the dead. 6. And, again, it is given to thee to hear what things are to come after these times. 7. For truly My redemption hath drawn nigh, and is not far distant as aforetime.

XXIV. 1–4. **The Coming Judgement.**

XXIV. "For behold! the days come and the books shall be opened in which are written the sins of all those who have sinned; and, again, also the treasuries in which the righteousness of all those who have been righteous in creation is gathered. 2. For it shall

come to pass at that time that thou shalt see—and many that are with thee—the long-suffering of the Most High, which hath been throughout all generations, Who hath been long-suffering towards all who are born, (alike) those who sin and (those who) are righteous." 3. And I answered and said: "But, behold! O Lord, no one knoweth the number of those things which have passed, nor yet of those things which are to come. 4. For I know, indeed, that which hath befallen us, but what will happen to our enemies I know not; and when Thou wilt visit Thy works."

XXV. 1–XXVI. 1. The Sign of the Coming Judgement.

XXV. And He answered and said unto me: "Thou, too, shalt be preserved till that time, till that sign which the Most High will work for the inhabitants of the earth in the end of days. 2. This, therefore, shall be the sign. 3. When a stupor shall seize the inhabitants of the earth, and they shall fall into many tribulations, and again, when they shall fall into great torments. 4. And it shall come to pass when they say in their thoughts by reason of their much tribulation: 'The Mighty One doth no longer remember the earth'—yea, it will come to pass when they abandon hope, that the time will then awake."

XXVI. And I answered and said: "Will that tribulation which is to be continue a long time, and will that necessity embrace many years?"

XXVII. 1–XXX. 1. The Twelve Woes: the Messiah and the temporary Messianic Kingdom.

XXVII. And He answered and said unto me: "Into twelve parts is that time divided, and each one of them is reserved for that which is appointed

for it. 2. In the first part there shall be the beginning of commotions. 3. And in the second part (there shall be) slayings of the great ones. 4. And in the third part the fall of many by death. 5. And in the fourth part the sending of the sword. 6. And in the fifth part famine and the withholding of rain. 7. And in the sixth part earthquakes and terrors. 8. [Wanting.] 9. And in the eighth part a multitude of spectres and attacks of the Shedim. 10. And in the ninth part the fall of fire. 11. And in the tenth part rapine and much oppression. 12. And in the eleventh part wickedness and unchastity. 13. And in the twelfth part confusion from the mingling together of all those things aforesaid. 14. For these parts of that time are reserved, and shall be mingled one with another and minister one to another. 15. For some shall **leave out** some of their own, and receive (in its stead) from others; and some shall complete their own and that of others, so that those may not understand who are upon the earth in those days that this is the consummation of the times.

XXVIII. "Nevertheless, whosoever understandeth shall then be wise. 2. For the measure and reckoning of that time are two parts a week of seven weeks." 3. And I answered and said: "It is good for a man to come and behold, but it is better that he should not come lest he fall. 4. [But I will say this also. 5. 'Will he who is incorruptible despise those things which are corruptible, and whatever befalleth in the case of those things which are corruptible, so that he might look only to those things which are not corruptible?'] 6. But if, O Lord, those things shall assuredly come to pass which Thou hast foretold to me; so do Thou show this also unto me if, indeed, I have found grace in Thy sight. 7. Is it in one place or in one of the parts of the earth that those things are to come to pass, or will the whole earth experience (them)?"

XXIX. And He answered and said unto me: "Whatever shall then befall (shall befall) the whole

earth; therefore all who live shall experience (them). 2. For at that time I will protect only those who are found in those self-same days in this land. 3. And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed. 4. And Behemoth shall be revealed from his place, and Leviathan shall ascend from the sea, those two great monsters which I created on the fifth day of creation, and shall have kept until that time; and then they shall be for food for all that are left. 5. The earth also shall yield its fruit ten thousandfold, and on one vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster shall produce a thousand grapes, and each grape shall produce a cor of wine. 6. And those who have hungered shall rejoice; moreover, also, they shall behold marvels every day. 7. For winds shall go forth from before Me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health. 8. And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they shall eat of it in those years, because these are they who have come to the consummation of time.

XXX. "And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, and He shall return in glory.

XXX. 2–5. **The Resurrection.**

2. Then shall all who have fallen asleep in hope of Him rise again. And it shall come to pass at that time that the treasuries shall be opened in which is preserved the number of the souls of the righteous, and they shall come forth, and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved. 3. For **they know** that the time hath come of which it is said, that it is the

consummation of the times. 4. But the souls of the wicked, when they behold all these things, shall then waste away the more. 5. For they shall know that their torment hath come and their perdition hath arrived."

XXXI.–XXXIII. Baruch's Exhortation to the People.

XXXI. And it came to pass after these things that I went to the people and said unto them: "Assemble unto me all your elders and I will speak words unto them." 2. And they all assembled in the valley of the Cedron. 3. And I answered and said unto them:

"Hear, O Israel, and I will speak to thee,
And give ear, O seed of Jacob, and I will instruct thee.

4. Forget not Zion,
But hold in remembrance the anguish of Jerusalem.

5. For lo! the days come,
When everything that existeth will become the prey of corruption,
And be as though it had not been.

XXXII. "But as for you, if ye prepare your hearts, so as to sow in them the fruits of the Law, it shall protect you in that time in which the Mighty One is to shake the whole creation. [2. Because after a little time the building of Zion shall be shaken in order that it may again be built. 3. But that building shall not remain, but shall again after a time be rooted out, and shall remain desolate until the time. 4. And afterwards it must be renewed in glory, and perfected for evermore.] 5. Therefore we should not **be distressed** so much over the evil which hath now come as over that which is still to be. 6. For there shall be a greater trial than these two tribulations when the Mighty One shall renew His creation.

7. And now do not draw near to me for a few days, nor seek me till I come to you." 8. And it came to pass when I had spoken to them all these words, that I, Baruch, went my way; and when the people saw me setting out, they lifted up their voice and lamented and said: 9. "Whither departest thou from us, Baruch, and forsakest us as a father who forsaketh his orphan children, and departeth from them?

XXXIII. "Are these the commands which thy companion, Jeremiah the prophet, commanded thee, and said unto thee: 2. 'Look to this people till I go and make ready the rest of the brethren in Babylon, against whom hath gone forth the sentence that they should be led into captivity?' 3. And now if thou also forsake us, it were good for us all to die before thee, and then that thou shouldst withdraw from us."

XXXIV.–XXXV. **Baruch's Lament.**

XXXIV. And I answered and said unto the people: "Far be it from me to forsake you or to withdraw from you, but I will only go unto the Holy of Holies to enquire of the Mighty One concerning you and concerning Zion, if in some respect I should receive more illumination; and after these things I will return to you."

XXXV. And I, Baruch, went to the holy place, and sat down upon the ruins and wept, and said:

2. "O that mine eyes were springs,
   And ye, mine eyelids a fount of tears.
3. For how shall I lament for Zion,
   And how shall I mourn for Jerusalem?
4. For in that place where I am now prostrate;
   The high priest of old offered holy sacrifices,
   And placed thereon incense of fragrant odours.
5. But now our glorying hath been made into dust,
   And the desire of our soul into sand."

XXXVI.–XXXVII. **The Vision of the Forest.**

XXXVI. And when I had said these things I fell asleep there, and I saw a vision in the night. 2. And lo! a forest of trees planted on the plain, and lofty and rugged rocky mountains surrounded it, and that forest occupied much space. 3. And lo! over against it arose a vine, and from under it there went forth a fountain peacefully. 4. Now that fountain came to the forest and was (stirred) into great waves, and those waves submerged that forest, and suddenly they rooted out the greater part of that forest, and overthrew all the mountains which were round about it. 5. And the height of the forest began to be made low, and the top of the mountains was made low, and that fountain prevailed greatly, so that it left nothing of that great forest save one cedar only. 6. Also when it had cast it down and had destroyed and rooted out the greater part of that forest, so that nothing was left of it, nor could its place be recognised, then that vine began to come with the fountain in peace and great tranquillity, and it came to a place which was not far from the cedar, and they brought the cedar which had been cast down to it. 7. And I beheld and lo! that vine opened its mouth and spake and said to that cedar: "Art thou not that cedar which was left of the forest of wickedness, and by whose means wickedness persisted, and was wrought all those years, and goodness never? 8. And thou didst keep conquering that which was not thine, and to that which was thine thou didst never show compassion, and thou didst keep extending thy power over those who were far from thee, and those who drew nigh thee thou didst hold fast in the toils of thy wickedness, and thou didst uplift thyself always as one that could not be rooted out! 9. But now thy time hath sped and thine hour is come. 10. Do thou also, therefore, depart, O cedar, after the forest, which departed before thee, and become dust with it, and

let your ashes be mingled together. 11. And now recline in anguish and rest in torment till thy last time come, in which thou shalt come again, and be tormented still more."

XXXVII. And after these things I saw that cedar burning, and the vine growing, itself and all around it, (but) the plain full of unfading flowers. And I, indeed, awoke and arose.

XXXVIII.–XL. The Interpretation of the Vision.

XXXVIII. And I prayed and said: "O LORD, my-Lord, Thou dost always enlighten those who are led by understanding. 2. Thy Law is life, and Thy wisdom is right guidance. 3. Make known to me, therefore, the interpretation of this vision. 4. For Thou knowest that my soul hath always walked in Thy Law, and from my (earliest) days I departed not from Thy wisdom."

XXXIX. And He answered and said unto me: "Baruch, this is the interpretation of the vision which thou hast seen. 2. As thou hast seen a great forest which lofty and rugged mountains surrounded, this is the word. 3. Behold! the days come, and this kingdom shall be destroyed which once destroyed Zion, and it shall be subjected to that which cometh after it. 4. Moreover, that also, again, after a time shall be destroyed, and another, a third, shall arise; and that also shall have dominion for its time, and shall be destroyed. 5. And after these things a fourth kingdom shall arise, whose power shall be harsh and evil far beyond those which were before it, and it shall rule many times as the forests on the plain, and it shall hold fast the times, and shall exalt itself more than the cedars of Lebanon. 6. And by it the truth shall be hidden, and all those who are polluted with iniquity shall flee to it, as evil beasts flee and creep into the forest. 7. And it shall come to pass when the time of his consummation that he

should fall hath approached, then the **principate** of My Messiah shall be revealed, which is like the fountain and the vine; and when it is revealed it shall root out the multitude of its host. 8. And as touching that which thou hast seen, the lofty cedar, which was left of that forest, and the fact that the vine spoke those words with it which thou didst hear, this is the word:

XL. The last leader of that time shall be left alive, when the multitude of his hosts shall be put to the sword, and he shall be bound, and they shall take him up to Mount Zion, and My Messiah shall convict him of all his impieties, and shall gather and set before him all the works of his hosts. 2. And afterwards he shall put him to death, and protect the rest of My people which shall be found in the place which I have chosen. 3. And his principate shall stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled. 4. This is thy vision, and this is its interpretation."

XLI.–XLII. The Destiny of the Apostates and Proselytes.

XLI. And I answered and said: "To whom and for many shall these things be? Or who will be worthy to live at that time? 2. For I will speak before Thee everything that I think, and I will ask of Thee regarding those things which I meditate. 3. For lo! I see many of Thy people who have withdrawn from Thy covenant, and cast from them the yoke of Thy Law. 4. But others, again, I have seen who have forsaken their vanity, and fled for refuge beneath Thy wings. 5. What, therefore, shall be to them? Or how shall the last time receive them? 6. Or perhaps the time of these shall assuredly be weighed, and as the beam inclineth shall they be judged accordingly?"

XLII. And He answered and said unto me:

"These things also I will show unto thee. 2. As for what thou didst say: 'To whom shall these things be, and how many (shall they be)?'—to those who have believed there shall be the good which was spoken of aforetime, and to those who despise there shall be the contrary of these things. 3. And as for what thou didst say regarding those who have drawn near and those who have withdrawn, this is the word: 4. As for those who were before subject, and afterwards withdrew and mingled themselves with the seed of mingled peoples, the time of these was the former, and was accounted as something exalted. 5. And as for those who before knew not, but afterwards knew life, and mingled (only) with the seed of the **people** which had separated itself, the time of these (is) the **latter,** and is accounted as something exalted. 6. And time shall succeed to time and season to season, and one shall receive from another, and then with a view to the consummation shall everything be compared according to the measure of the times and the hours of the seasons. 7. For corruption shall take those that belong to it, and life those that belong to it. 8. And the dust shall be called, and there shall be said to it: 'Give back that which is not thine, and raise up all that thou hast kept until its time.'

XLIII. **Baruch is told of his Death.**

XLIII. "But, do thou, Baruch, direct thy heart
for that which hath been said to thee,
And understand those things which have been
shown to thee;
For there are many eternal consolations for thee.
2. For thou shalt depart from this place,
And thou shalt pass from the regions which
are now seen by thee,
And thou shalt forget whatever is corruptible,
And shalt not again recall those things which
happen among mortals.

3. Go therefore and command thy people, and come to this place, and afterwards fast seven days, and then I will come to thee and speak with thee."

XLIV.–XLVII. **Baruch's Words to the People.**

XLIV. And I, Baruch, went from thence, and came to my people, and I called my first-born son and [the Gedaliahs] my friends, and seven of the elders of the people, and I said unto them :

2. " Behold, I go unto my fathers
   According to the way of all the earth.
3. But withdraw ye not from the way of the Law,
   But guard and admonish the people which remain,
   Lest they withdraw from the commandments of the Mighty One.
4. For ye see that He Whom we serve is just,
   And our Creator is no respecter of persons.
5. And ye see what hath befallen Zion,
   And what hath happened to Jerusalem.
6. For the judgement of the Mighty One shall (thereby) be made known,
   And His ways, which, though past finding out, are right.
7. For if ye endure and persevere in His fear,
   And do not forget His Law,
   The times shall change over you for good,
   And ye shall see the consolation of Zion.
8. Because whatever is now is nothing,
   But that which shall be is very great.
9. For everything that is corruptible shall pass away,
   And everything that dieth shall depart,
   And all the present time shall be forgotten,
   Nor shall there be any remembrance of the present time, which is defiled with evils.
10. For that which runneth now runneth unto vanity,
    And that which prospereth shall quickly fall and be humiliated.

11. For that which is to be shall be the object of desire,
And on that which shall come afterwards do we place our hope;
For it is a time that shall not pass away.
12. And the hour cometh which shall abide for ever,
And the new world (cometh) which doth not turn to corruption those who depart **to its blessedness,**
And hath no mercy on those who depart to torment,
And shall not lead to perdition those who live in it.
13. For these are they who shall inherit that time which hath been spoken of,
And theirs is the inheritance of the promised time.
14. These are they who have acquired for themselves treasures of wisdom,
And with them are found stores of understanding,
And from mercy have they not withdrawn,
And the truth of the Law have they preserved.
15. For to them shall be given the world to come.
But the dwelling of the rest, who are many, shall be in the fire.

XLV. "Do ye, therefore, so far as ye are able, instruct the people, for that labour is yours. 2. For if ye teach them, ye will quicken them."

XLVI. And my son and the elders of the people answered and said unto me:

"Hath the Mighty One humiliated us to such a degree
As to take thee from us quickly?
2. And truly we shall be in darkness,
And there will be no light to the people who are left.
3. For where again shall we seek the Law,
Or who will distinguish for us between death and life?"

4. And I said unto them: "The throne of the Mighty One I cannot resist:
   Nevertheless, there shall not be wanting to Israel a wise man,
   Nor a son of the Law to the race of Jacob.
5. But only prepare ye your hearts, that ye may obey the Law,
   And be subject to those who in fear are wise and understanding;
   And prepare your soul that ye may not depart from them.
6. For if ye do these things,
   Good tidings shall come unto you

[which I before told you of; nor will ye fall into the torment, of which I testified to you before." 7. But with regard to the word that I was to be taken, I did not make (it) known to them or to my son].

XLVII. And when I had gone forth and dismissed them, I went thence and said unto them: "Behold! I go to Hebron; for thither the Mighty One hath sent me." 2. And I came to that place where the word had been spoken to me, and I sat there, and fasted seven days.

XLVIII. 1–47. **Prayer of Baruch.**

XLVIII. And it came to pass after the seventh day, that I prayed before the Mighty One and said:

2. "O my Lord, Thou summonest the advent of the times,
   And they stand before Thee;
   Thou causest the power of the ages to pass away,
   And they do not resist Thee;
   Thou arrangest the method of the seasons,
   And they obey Thee.
3. Thou alone knowest the duration of the generations,
   And Thou revealest not Thy mysteries to many.
4. Thou makest known the multitude of the fire,
   And Thou weighest the lightness of the wind.

5. Thou explorest the limit of the heights,
And Thou scrutinisest the depths of the darkness.
6. Thou **carest for** the number which pass away that they may be preserved,
And Thou preparest an abode for those that are to be.
7. Thou rememberest the beginning which Thou hast made,
And the destruction that is to be Thou forgettest not.
8 With nods of fear and indignation Thou givest commandment to the flames,
And they change into spirits,
And with a word Thou quickenest that which was not,
And with mighty power Thou holdest that which hath not yet come.
9. Thou instructest created things in the understanding of Thee,
And Thou makest wise the spheres so as to minister in their orders.
10. Armies innumerable stand before Thee,
And minister in their orders quietly at Thy nod.
11. Hear Thy servant,
And give ear to my petition.
12. For in a little time are we born,
And in a little time do we return.
13. But with Thee hours are as a time,
And days as generations.
14. Be not therefore wroth with man; for he is nothing,
And take not account of our works. 15. for what are we?
For lo! by Thy gift do we come into the world,
And we depart not of our own will.
16. For we said not to our parents, 'Beget us,'
Nor did we send to Sheol and say, 'Receive us.'
17. What, therefore, is our strength that we should bear Thy wrath?

Or what are we that we should endure Thy judgement?

18. Protect us in Thy compassions,
And in Thy mercy help us.
19. Behold the little ones that are subject unto Thee,
And save all that draw nigh unto Thee;
And destroy not the hope of our people,
And cut not short the times of our aid.
20. For this is the **nation** which Thou hast chosen,
And these are the people, to whom Thou findest no equal.
21. But I will speak now before Thee,
And I will say as my heart thinketh.
22. In Thee do we trust, for lo! Thy Law is with us,
And we know that we shall not fall so long as we keep Thy statutes.
23. [To all times we are blessed; in this at least that we have not mingled with the Gentiles.]
24. For we are all one celebrated people,
Who have received one Law from One;
And the Law which is amongst us will aid us,
And the surpassing wisdom which is in us will help us."

25. And when I had prayed and said these things, I was greatly weakened. 26. And He answered and said unto me:

"Thou hast prayed simply, O Baruch,
And all thy words have been heard.
27. But My judgement exacteth its own,
And My Law exacteth its rights.
28. For from thy words I will answer thee,
And from thy prayer I will speak to thee.

29. For this is as followeth: he that is corrupted is not at all; he hath both wrought iniquity so far as he could do anything, and hath not remembered My goodness, nor accepted My long-suffering. 30. Therefore thou shalt surely be taken up, as I before told thee. 31. For that time shall arise which bringeth affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent,

coming in the heat of indignation. 32. And it shall come to pass in those days that all the inhabitants of the earth will **be moved** one against another, because they know not that My judgement hath drawn nigh.

33. For there shall not be found many wise at that time,
And the intelligent shall be but a few :
Moreover, even those who know shall most of all be silent.

34. And there shall be many rumours and tidings not a few,
And the doings of phantasmata shall be manifest,
And promises not a few be recounted ;
Some of them (shall prove) idle,
And some of them shall be confirmed.

35. And honour shall be turned into shame,
And strength humiliated into contempt,
And probity destroyed,
And beauty shall become ugliness.

36. And many shall say to many at that time :
'Where hath the multitude of intelligence hidden itself,
And whither hath the multitude of wisdom removed itself? '

37. And whilst they are meditating these things,
Then envy shall arise in those who had not thought aught of themselves (?),
And passion shall seize him who is peaceful,
And many shall be roused in anger to injure many,
And they shall raise up armies in order to shed blood,
And in the end they shall perish together with them.

38. And it shall come to pass at the self-same time,
That a change of times shall manifestly appear to every man,
Because in all those times they polluted themselves,

And practised oppression,
And walked every man in his own works,
And remembered not the Law of the Mighty One.
39. Therefore a fire shall consume their thoughts,
And in flame shall the meditations of their reins be tried;
For the Judge shall come and will not tarry.
40. Because each of the inhabitants of the earth knew when he was committing iniquity,
And they have not known My Law by reason of their pride.
41. But many shall then assuredly weep,
Yea, over the living more than over the dead."
42. And I answered and said:
"O Adam, what hast thou done to all those who are born from thee?
And what will be said to the first Eve who hearkened to the serpent?
43. For all this multitude is going to corruption,
Nor is there any numbering of those whom the fire devoureth.

44. But again I will speak in Thy presence. 45. Thou, O LORD, my Lord, knowest what is in Thy creature. 46. For Thou didst of old command the dust to produce Adam, and Thou knowest the number of those who are born from him, and how far they have sinned before Thee who have existed and not confessed Thee as their Creator. 47. And as regards all these their end will convict them, and Thy Law which they have transgressed shall requite them on Thy day."

XLVIII. 48–50. **Fragment of an Address of Baruch to the People.**

[48. "But now let us dismiss the wicked and enquire about the righteous. 49. And I will recount their blessedness, and not be silent in celebrating their glory, which is reserved for them. 50. For assuredly as in a little time in this world which passeth away, in which ye live, ye have endured much labour, so

in that world to which there is no end, ye shall receive great light."]

XLIX.–LII. The Nature of the Resurrection Body; the final Destinies of the Righteous and of the Wicked.

XLIX. "Nevertheless, I will again ask from Thee, O Mighty One, yea, I will ask mercy from Him Who made all things:

2. 'In what shape will those live who live in Thy day?
Or how will the splendour of those who (are) after that time continue?
3. Will they then resume this form of the present,
And put on these entrammeling members,
Which are now involved in evils,
And in which evils are consummated;
Or wilt Thou perchance change these things which have been in the world,
As also the world?'"

L. And He answered and said unto me: "Hear, Baruch, this word,
And write in the remembrance of thy heart all that thou shalt learn.
2. For the earth shall then assuredly restore the dead,
Which it now receiveth, in order to preserve them.
It shall make no change in their form,
But as it hath received, so shall it restore them;
And as I delivered them unto it, so also shall it raise them.

3. For then it will be necessary to show to the living that the dead have come to life again, and that those who had departed have returned (again). 4. And it shall come to pass, when they have severally recognized those whom they now know, then judgement shall grow strong, and those things which before were spoken of shall come.

LI. "And it shall come to pass, when that appointed day hath gone by, that then shall the **aspect**

of those who are condemned be afterwards changed, and the glory of those who are justified. 2. For the aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment. 3. Also (as for) the glory of those who have now been justified in My Law, who have had understanding in their life, and who have planted in their heart the root of wisdom, then their splendour shall be glorified in changes, and the form of their face shall be turned into the light of their beauty, that they may be able to acquire and receive the world which doth not die, which is then promised to them. 4. For over this above all shall those who come then lament, that they rejected My Law, and stopped their ears that they might not hear wisdom or receive understanding. 5. When therefore they see those, over whom they are now exalted, (but) who shall then be exalted and glorified more than they, they shall respectively be transformed, the latter into the splendour of angels, and the former shall yet more waste away in wonder at the visions and in the beholding of the forms. 6. For they will first behold, and afterwards depart to be tormented.

7. But those who have been saved by their works,
And to whom the Law hath been now a hope,
And understanding an expectation,
And wisdom a confidence,
To them wonders will appear in their time.
8. For they shall behold the world which is now invisible to them,
And they shall behold the time which is now hidden from them.
9. And time shall no longer age them.
10. For in the heights of that world shall they dwell,
And they shall be made like unto the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into the splendour of glory.
11. For there shall be spread before them the

extents of Paradise, and there shall be shown to them the beauty of the majesty of the living creatures which are beneath the throne, and all the armies of the angels, who [are now held fast by My word, lest they should appear, and] are held fast by a command, that they may stand in their places till their advent cometh. 12. Moreover, there shall then be excellency in the righteous surpassing that in the angels. 13. For the first shall receive the last, those whom they were expecting, and the last those of whom they used to hear that they had passed away.

14. For they have been delivered from this world of tribulation,
And laid down the burthen of anguish.
15. For what then have men lost their life,
And for what have those who were on the earth exchanged their soul?
16. For then they chose (not) for themselves this time,
Which, beyond the reach of anguish, could not pass away;
But they chose for themselves that time,
Whose issues are full of lamentations and evils,
And they denied the world which ageth not those who come to it,
And they have rejected the time of glory,
So that they shall not come to the honour of which I told thee before."

LII. And I answered and said:
"How can **we** forget those for whom woe is then reserved?
2. And why therefore again do we mourn for those who die?
Or why do we weep for those who depart to Sheol?
3. Let lamentations be reserved for the beginning of that coming torment,
And let tears be laid up for the advent of the destruction of that time.
4. [But even in the face of these things I will speak.
5. And as for the righteous, what will they do now?

6. Rejoice ye in the suffering which ye now suffer :
For why do ye look for the decline of your enemies? 7. Make ready your soul for that which is reserved for you,
And prepare your souls for the reward which is laid up for you."]

LIII.–LXXIV. **The Messiah Apocalypse.**

LIII. *The Vision of the Cloud and the Waters.*

LIII. And when I had said these things I fell asleep there, and I saw a vision, and lo ! a cloud was ascending from a very great sea, and I kept gazing upon it, and lo ! it was full of waters white and black, and there were many colours in those self-same waters, and as it were the likeness of great lightning was seen at its summit. 2. And I saw that cloud passing swiftly in quick courses, and it covered all the earth. 3. And it came to pass after these things that that cloud began to pour upon the earth the waters that were in it. 4. And I saw that there was not one and the same likeness in the waters which descended from it. 5. For in the first beginning they were black **and many** for a time, and afterwards I saw that the waters became bright, but they were not many, and after these things again I saw black (waters), and after these things again bright, and again black and again bright. 6. Now this was done twelve times, but the black were always more numerous than the bright. 7. And it came to pass at the end of the cloud, that lo ! it rained black waters, and they were darker than had been all those waters that were before, and fire was mingled with them, and where those waters descended, they wrought devastation and destruction. 8. And I saw after these things that lightning which I had seen on the summit of the cloud, that it seized hold of it and hurled it to the earth. 9. Now that lightning shone exceedingly, so as to illuminate the whole earth, and it healed those regions where the last waters had descended and wrought devastation. 10. And it

took hold of the whole earth and had dominion over it. 11. And I saw after these things, and lo ! twelve rivers were ascending from the sea, and they began to surround that lightning and to become subject to it 12. And by reason of my fear I awoke.

LIV.–LV. **Baruch's Prayer.**

LIV. And I besought the Mighty One, and said :

" Thou alone, O Lord, knowest of aforetime the deep things of the world,
And the things which befall in their times Thou bringest about by Thy word,
And against the works of the inhabitants of the earth Thou dost hasten the beginnings of the times,
And the end of the seasons Thou alone knowest.

2. For Whom nothing is too hard,
But Thou doest everything easily by a nod.
3. To whom the depths as the heights are accessible.
And the beginnings of the ages minister to Thy word.
4. Who revealest to those who fear **Thee** what is prepared for them,
That henceforth they may be comforted.
5. Thou showest great acts to those who know not;
Thou breakest up the enclosure of those who are ignorant,
And lightest up what is dark,
And revealest what is hidden to the pure,
[Who in faith have submitted themselves to Thee and Thy Law.]
6. Thou hast shown to Thy servant this vision;
Reveal to me also its interpretation.

7. For I know that as regards those things wherein I besought Thee, I have received a response, and as regards what I besought, Thou didst reveal to me, and didst show me with what voice I should praise Thee, or from what members I should cause praises and hallelujahs to ascend to Thee.

8. For if my members were mouths,

And the hairs of my head voices,
Even so I could not give Thee the meed of praise,
Nor laud Thee as is befitting,
Nor could I recount Thy praise,
Nor tell the glory of Thy beauty.

9. For what am I amongst men,
Or why am I reckoned amongst those who are more excellent than I,
That I should have heard all those marvellous things from the Most High,
And promises numberless from Him Who created me?

10. Blessed be my mother amongst those that bear,
And praised among women be she that bare me.

11. For I will not be silent in praising the Mighty One,
And with the voice of praise I will recount His marvellous deeds.

12. For who doeth like unto Thy marvellous deeds, O God,
Or who comprehendeth Thy deep thought of life?

13. For with Thy counsel dost Thou govern all the creatures which Thy right hand hath created,
And Thou hast established every fountain of light beside Thee,
And the treasures of wisdom beneath Thy throne hast Thou prepared.

14. And justly do they perish who have not loved Thy Law,
And the torment of judgement shall await those who have not submitted themselves to Thy power.

15. For though Adam first sinned,
And brought untimely death upon all,
Yet of those who were born from him
Each one of them hath prepared for his own soul torment to come,
And, again, each one of them hath chosen for himself glories to come.

[16. For assuredly he who believeth shall receive reward.

17. But now, as for you, ye wicked that now are,
turn ye to destruction, because ye will speedily
be visited, in that formerly ye rejected the
understanding of the Most High.
18. For His works have not taught you,
Nor hath the skill of His creation, which is at
all times, persuaded you.]
19. Adam is therefore not the cause, save only of
his own soul,
But each one of us hath been the Adam of his
own soul.
20. But do Thou, O Lord, expound to me regarding
those things which Thou hast revealed to me,
And inform me regarding that which I besought
Thee.
21. For at the consummation of the world there
shall be vengeance taken upon those who
have done wickedness according to their
wickedness;
And Thou wilt glorify the faithful according to
their faithfulness.
22. For those who are amongst Thine own Thou
rulest,
And those who sin Thou blottest out from
amongst Thine own."

LV. And it came to pass when I had finished speaking the words of this prayer, that I sat there under a tree, that I might rest in the shade of the branches. 2. And I wondered and was astonied, and pondered in my thoughts regarding the multitude of goodness which sinners who are upon the earth have rejected, and regarding the great torment which they have despised, though they knew that they should be tormented because of the sin they had committed. 3. And when I was pondering on these things and the like, lo! the angel Ramiel, who presideth over true visions, was sent to me, and he said unto me: 4. "Why doth thy heart trouble thee, Baruch, and why doth thy thought disturb thee?

5. For if **owing** to the report **which** thou hast only heard of judgement thou art so moved, what

(wilt thou be) when thou shalt see it manifestly with thine eyes? 6. And if with the expectation wherewith thou dost expect the day of the Mighty One thou art so overcome, what (wilt thou be) when thou shalt come to its advent? 7. And, if at the word of the announcement of the torment of those who have done foolishly thou art so wholly distraught, how much more when the event will reveal marvellous things? 8. And if thou hast heard tidings of the good and evil things which are then coming, and art grieved, what (wilt thou be) when thou shalt behold what the majesty will reveal, which will convict these and cause those to rejoice?"

LVI.–LXXIV. **The Interpretation of the Vision.**

LVI. "Nevertheless, because thou hast besought the Most High to reveal to thee the interpretation of the vision which thou hast seen, I have been sent to tell thee. 2. And the Mighty One hath assuredly made known to thee the methods of the times that have passed, and of those that are destined to pass in His world from the beginning of its creations even unto its consummation, of those things which (are) deceit and of those which (are) in truth. 3. For as thou didst see a great cloud which ascended from the sea, and went and covered the earth, this is the duration of the world (= αἰών) which the Mighty One made when He took counsel to make the world. 4. And it came to pass when the word had gone forth from His presence, that the duration of the world had come into being in a small degree, and **was established** according to the multitude of the intelligence of Him Who sent it. 5. And as thou didst previously see on the summit of the cloud black waters which descended previously on the earth, this is the transgression wherewith Adam the first man transgressed.

6. For since when he transgressed
   Untimely death came into being,
   And grief was named, and anguish was prepared,

And pain was created,
And trouble consummated,
And disease began to be established,
And Sheol to demand that it should be renewed in blood,
And the begetting of children was brought about,
And the passion of parents produced,
And the greatness of humanity was humiliated,
And goodness languished.

7. What therefore can be blacker or darker than these things? 8. This is the beginning of the black waters which thou hast seen. 9. And from these black (waters) again were black derived, and the darkness of darkness produced 10. For he became a danger to his own soul, even to the angels became he a danger. 11. For, moreover, at that time when he was created, they enjoyed liberty. 12. And some of them descended, and mingled with women. 13. And then those who did so were tormented in chains. 14. But the rest of the multitude of the angels, of which there is ⟨no⟩ number, restrained themselves. 15. And those who dwelt on the earth perished together (with them) through the waters of the deluge. 16. These are the black first waters.

LVII. And after these (waters) thou didst see bright waters: this is the fount of Abraham, also his generations and advent of his son, and of his son's son, and of those like them. 2. Because at that time the unwritten Law was named amongst them,

And the works of the commandments were then fulfilled,
And belief in the coming judgement was then generated,
And hope of the world that was to be renewed was then built up,
And the promise of the life that should come hereafter was implanted.

3. These are the bright waters, which thou hast seen.

LVIII. And the black third waters which thou hast seen, these are the mingling of all sins, which the nations afterwards wrought after the death of

those righteous men, and the wickedness of the land of Egypt, wherein they did wickedly in the service wherewith they made their sons to serve. 2. Nevertheless, these also perished at last.

LIX. And the bright fourth waters which thou hast seen are the advent of Moses and Aaron and Miriam and Joshua the son of Nun and Caleb and of all those like them. 2. For at that time the lamp of the eternal Law shone on all those who sat in darkness, which announced to them that believe the promise of their reward, and to them that deny, the torment of fire which is reserved for them. 3. But also the heavens at that time were shaken from their place, and those who were under the throne of the Mighty One were perturbed, when He was taking Moses unto Himself. 4. For He showed him many admonitions together with the principles of the **Law** and the consummation of **times,** as also to thee, and likewise the pattern of Zion and its measures, **in the pattern of which the sanctuary** of the present time was to be made. 5. But then also He showed to him the measures of the fire, also the depths of the abyss and the weight of the winds and the number of the drops of rain. 6. And the suppression of anger, and the multitude of long-suffering, and the truth of judgement. 7. And the root of wisdom, and the riches of understanding, and the fount of knowledge; 8. And the height of the air, and the greatness of Paradise, and the consummation of the ages, and the beginning of the day of judgement; 9. And the number of the offerings, and the earths which have not yet come. 10. And the mouth of Gehenna, and the station of vengeance, and the place of faith, and the region of hope; 11. And the likeness of future torment, and the multitude of innumerable angels, and the flaming hosts, and the splendour of the lightnings, and the voice of the thunders, and the orders of the **chiefs** of the angels, and the treasuries of light, and the changes of the times, and the investigations of the Law. 12. These are the bright fourth waters which thou hast seen.

LX. And the black fifth waters which thou hast seen raining are the works which the Amorites wrought, and the spells of their incantations which they wrought, and the wickedness of their mysteries, and the mingling of their pollution. 2. But even Israel was then polluted by sins in the days of the **Judges,** though they saw many signs which were from Him Who made them.

LXI. And the bright sixth waters which thou didst see, this is the time in which David and Solomon were born.

2. And there was at that time the building of Zion,
   And the dedication of the sanctuary,
   And the shedding of much blood of the nations that sinned then,
   And many offerings which were offered then in the dedication of the sanctuary.
3. And peace and tranquillity existed at that time.
4. And wisdom was heard in the assembly,
   And the riches of understanding were magnified in the congregations,
5. And the holy festivals were fulfilled in goodness and in much joy,
6. And the judgement of the rulers was then seen to be without guile,
   And the righteousness of the precepts of the Mighty One was accomplished with truth,
7. And the land [which] was then beloved **by the Lord,**
   And because its inhabitants sinned not, it was glorified beyond all lands,
   And the city of Zion ruled then over all lands and regions.
8. These are the bright waters which thou hast seen.

LXII. And the black seventh waters which thou hast seen, this is the perversion (brought about) by the counsel of Jeroboam, who took counsel to make two calves of gold. 2. And all the iniquities which the kings who were after him iniquitously wrought. 3. And the curse of Jezebel, and the worship of idols which Israel practised at that time. 4. And the

withholding of rain, and the famines which occurred until women ate the fruit of their wombs. 5. And the time of their captivity which came upon the nine tribes and a half, because they were in many sins. 6. And Salmanasar king of Assyria came and led them away captive. 7. But regarding the Gentiles it were tedious to tell how they always wrought impiety and wickedness, and never wrought righteousness. 8. These are the black seventh waters which thou hast seen.

LXIII. And the bright eighth waters which thou hast seen, this is the rectitude and uprightness of Hezekiah king of Judah and the **grace** ⟨of God⟩ which came upon him. 2. For when Sennacherib was stirred up in order that he might perish, and his wrath troubled him in order that he might thereby perish, for the multitude also of the nations which were with him. 3. When, moreover, Hezekiah the king heard those things which the king of Assyria was devising (*i. e.*) to come and seize him and destroy his people, the two and a half tribes which remained; nay, more, he wished to overthrow Zion also; then Hezekiah trusted in his works, and had hope in his righteousness, and spake with the Mighty One and said: 4. 'Behold, for lo! Sennacherib is prepared to destroy us, and he will be boastful and uplifted when he hath destroyed Zion.'

5. And the Mighty One heard him, for Hezekiah was wise,
And He had respect unto his prayer, because he was righteous.

6. And thereupon the Mighty One commanded Ramiel His angel who speaketh with thee. 7. And I went forth and destroyed their multitude, the number of whose chiefs only was a hundred and eighty-five thousand, and each one of them had an equal number (at his command). 8. And at that time I burned their bodies within, but their raiment and arms I preserved outwardly, in order that the still more wonderful deeds of the Mighty One might appear, and that thereby His name might be spoken

of throughout the whole earth. 9. Moreover, Zion was saved and Jerusalem delivered; Israel also was freed from tribulation. 10. And all those who were in the holy land rejoiced, and the name of the Mighty One was glorified so that it was spoken of. 11. These are the bright waters which thou hast seen.

LXIV. And the black ninth waters which thou hast seen, this is all the wickedness which was in the days of Manasseh, the son of Hezekiah. 2. For he wrought much impiety, and he slew the righteous, and he wrested judgement, and he shed the blood of the innocent, and wedded women he violently polluted, and he overturned the altars, and destroyed their offerings, and drave forth the priests lest they should minister in the sanctuary. 3. And he made an image with five faces; four of them looked to the four winds, and the fifth on the summit of the image as an adversary of the zeal of the Mighty One. 4. And then wrath went forth from the presence of the Mighty One to the intent that Zion should be rooted out, as also it befell in your days. 5. But also against the two tribes and a half went forth a decree that they should also be led away captive, as thou hast now seen. 6. And to such a degree did the impiety of Manasseh increase, that it removed the praise of the Most High from the sanctuary. 7. On this account Manasseh was at that time named 'the impious,' and finally his abode was in the fire. 8. For though his prayer was heard with the Most High, finally, when he was cast into the brazen horse and the brazen horse was melted, it served as a sign unto him at the time. 9. For he did not live perfectly, for he was not worthy—but that thenceforward he might know by whom finally he should be tormented. 10. For he who is able to benefit is also able to torment.

LXV. Thus, moreover, did Manasseh act impiously, and thought that in his time the Mighty One would not inquire into these things. 2. These are the black ninth waters which thou hast seen.

LXVI. And the bright tenth waters which thou hast seen: this is the purity of the generations of

Josiah king of Judah, who was the only one at that time who submitted himself to the Mighty One with all his heart and with all his soul. 2. And he cleansed the land from idols, and hallowed all the vessels which had been polluted, and restored the offerings to the altar, and raised the horn of the holy, and exalted the righteous, and glorified all that were wise in understanding, and brought back the priests to their ministry, and destroyed and removed the magicians and enchanters and necromancers from the land. 3. And not only did he slay the impious that were living, but they also took from the sepulchres the bones of the dead and burned them with fire. 4. [And the festivals and the sabbaths he established in their sanctity], and their polluted ones he burnt in the fire, and the lying prophets which deceived the people, these also he burnt in the fire, and the people who listened to them when they were living, he cast them into the brook Cedron, and heaped stones upon them. 5. And he was zealous with the zeal of the Mighty One with all his soul, and he alone was firm in the Law at that time, so that he left none that was uncircumcised, or that wrought impiety in all the land, all the days of his life. 6. **Therefore** he shall receive an eternal reward, and he shall be glorified with the Mighty One beyond many at a later time. 7. For on his account and on account of those who are like him were the honourable glories, of which thou wast told before, created and prepared. 8. These are the bright waters which thou hast seen.

LXVII. And the black eleventh waters which thou hast seen : this is the calamity which is now befalling Zion.

2. Dost thou think that there is no anguish to the
angels in the presence of the Mighty One,
That Zion was so delivered up,
And that lo ! the Gentiles boast in their hearts,
And **assemble** before their idols and say :
' She is trodden down who ofttimes trod down,
And she hath been reduced to servitude who
reduced (others) ? '

3. Dost thou think that in these things the Most High rejoiceth,
   Or that His name is glorified?
4. [But how will it serve towards His righteous judgement?]
5. Yet after these things shall the dispersed among the Gentiles be taken hold of by tribulation,
   And in shame shall they dwell in every place.
6. Because so far as Zion is delivered up,
   And Jerusalem laid waste,
   And idols prosper in the cities of the Gentiles,
   And the vapour of the smoke of the incense of righteousness which is by the Law is extinguished in Zion,
   And in the region of Zion, in every place, lo! there is the smoke of impiety.
7. But the king of Babylon will arise who hath now destroyed Zion,
   And he will boast over the people,
   And he will speak great things in his heart in the presence of the Most High.
8. But he also shall fall at last.
9. These are the black waters.

LXVIII. And the bright twelfth waters which thou hast seen: this is the word. 2. For after these things a time shall come when thy people shall fall into distress, so that they shall all run the risk of perishing together. 3. Nevertheless, they shall be saved, and their enemies shall fall in their presence. 4. And they shall have in (due) time much joy. 5. And at that time after a little interval Zion shall again be builded, and its offerings shall again be restored, and the priests shall return to their ministry, and again the Gentiles shall come to glorify it. 6. Nevertheless, not fully as in the beginning. 7. But it shall come to pass after these things that there shall be the fall of many nations. 8. These are the bright waters which thou hast seen.

LXIX. For the last waters which thou hast seen which were darker than all that were before them, those which were after the twelfth number, which

were collected together, belong to the whole world. 2. For the Most High made division from the beginning because He alone knoweth what shall befall. 3. For as to the enormities **and** the impieties which should be wrought before Him, He foresaw six kinds of them. 4. And of the good works of the righteous which should be accomplished before Him, He foresaw six kinds of them, beyond those which He should work at the consummation of the age. 5. On this account there were not black waters with black, nor bright with bright; for it is the consummation.

LXX. Hear therefore the interpretation of the last black waters which are to come [after the black]: this is the word: 2. Behold! the days come, and it shall be when the time of the age has ripened,

And the harvest of its evil and good seeds hath come,
That the Mighty One will bring upon the earth and its inhabitants and upon its rulers
Perturbation of **spirit** and stupor of heart.

3. And they will hate one another,
And provoke one another to fight,
And the mean shall rule over the honourable,
And those of low degree shall be extolled above the famous,

4. And the many shall be delivered into the hands of the few,
And those who are nothing shall rule over the strong,
And the poor shall have abundance beyond the rich,
And the impious shall exalt themselves above the heroic,

5. And the wise shall be silent,
And the foolish shall speak,
Neither shall the thought of men be then confirmed,
Nor the counsel of the **mighty,**
Nor shall the hope of those who hope be confirmed;

6. Moreover, it shall be when those things which
were predicted have come to pass,
That confusion shall fall upon all men,
And some of them shall fall in battle,
And some of them shall perish in anguish,
And some of them shall be **destroyed** by their
own.
7. Then the Most High will reveal those peoples
whom He hath prepared before,
And they shall come and make war with the
leaders that shall then be left.

8. And it shall come to pass that whosoever getteth safe out of the war shall die in the earthquake, and whosoever getteth safe out of the earthquake shall be burned by the fire, and whosoever getteth safe out of the fire **shall be destroyed** by famine. [9. And it shall come to pass that whosoever of the victors and the vanquished getteth safe out of and escapeth all these things aforesaid shall be delivered into the hands of My servant Messiah.] 10. For all the earth will devour its inhabitants.

LXXI. And the holy land shall have mercy on
its own,
And it shall protect its inhabiters at that time.

2. This is the vision which thou hast seen, and this is the interpretation. 3. For I have come to tell thee these things, because thy prayer hath been heard with the Most High.

LXXII. Hear now also regarding the bright **lightning** which is to come at the consummation after these black (waters), this is the word: 2. After the signs have come, of which thou wast told before, when the nations become turbulent, and the time of My Messiah is come, He shall both summon all the nations, and some of them He shall spare, and some of them He shall slay. 3. These things therefore shall come upon the nations which are to be spared by Him. 4. Every nation which knoweth not Israel, and hath not trodden down the seed of Jacob, shall

indeed be spared. 5. And this because some of every nation shall be subjected to thy people. 6. But all those who have ruled over you, or have known you, shall be given up to the sword.

LXXIII. And it shall come to pass, when He hath brought low everything that is in the world,
And hath sat down in peace for the age on the throne of His kingdom,
That joy shall then be revealed,
And rest appear;

2. And then healing shall descend in dew,
And disease shall withdraw,
And anxiety and anguish and lamentation shall pass from amongst men,
And gladness shall proceed through the whole earth;

3. And no one shall again die untimely,
Nor shall any adversity suddenly befall,

4. And judgements, and revilings, and contentions, and revenges,
And blood, and passions, and envy, and hatred,
And whatsoever things are like these shall go into condemnation when they are removed.

5. For it is these very things which have filled this world with evils,
And on account of these the life of man has been greatly troubled.

6. And wild beasts shall come from the forest and minister unto men,
And asps and dragons shall come forth from their holes to submit themselves to a little child,

7. And women shall no longer then have pain when they bear,
Nor shall they suffer torment when they yield the fruit of the womb.

LXXIV. And it shall come to pass in those days that the reapers shall not grow weary,
Nor those that build be toilworn;
For the works shall of themselves speedily advance

With those who do them in much tranquillity.
2. For that time is the consummation of that which is corruptible,
And the beginning of that which is not corruptible.
3. Therefore those things which were predicted shall belong to it;
Therefore it is far away from evils, and near to those things which die not.
4. This is the bright lightning which came after the last dark waters."

LXXV. **Baruch's Hymn.**

LXXV. And I answered and said:
"Who can **understand,** O Lord, Thy goodness?
For it is incomprehensible.
2. Or who can search into Thy compassions,
Which are infinite?
3. Or who can comprehend Thy intelligence?
4. Or who is able to recount the thoughts of Thy mind?
5. Or who of those that are born can hope to come to those things,
Unless he is one to whom Thou art merciful and gracious?
6. Because, if assuredly Thou didst not have compassion on man,
Those who are under Thy right hand,
They could not come to those things,
But those who are in the numbers named can be called.
7. But if, indeed, we who exist know wherefore we have come,
And submit ourselves to Him Who brought us out of Egypt,
We shall come again and remember those things which have passed,
And shall rejoice regarding that which hath been.
8. But if now we know not wherefore we have come,

And recognise not the principate of Him Who brought us up out of Egypt,
We shall come again and seek after those things which have been now,
And be grieved with pain because of those things which have befallen."

LXXVI. Baruch is bidden to instruct the People.

LXXVI. And He answered and said unto me: ["Inasmuch as the revelation of this vision hath been interpreted to thee as thou besoughtest], hear the word of the Most High that thou mayest know what is to befall thee after these things. 2. For thou shalt surely depart from this earth, nevertheless not unto death; but **thou shalt be preserved unto the consummation** of the times. 3. Go up, therefore, to the top of that mountain, and there shall pass before thee all the regions of that land, and the figure of the inhabited world, and the tops of the mountains, and the depths of the valleys, and the depths of the seas, and the number of the rivers, that thou mayest see what thou art leaving, and whither thou art going. 4. Now this shall befall after forty days. 5. Go now, therefore, during these days and instruct the people so far as thou art able, that they may learn so as not to die at the last times, but may learn in order that they may live at the last times."

LXXVII. 1–16. Baruch's Admonition to the People.

LXXVII. And I, Baruch, went thence and came to the people, and assembled them together from the greatest to the least, and said unto them: 2. "Hear, ye children of Israel, behold how many ye are who remain of the twelve tribes of Israel. 3. For to you and to your fathers the Lord gave a Law more

excellent than to all peoples. 4. And because your brethren transgressed the commandments of the Most High,

He brought vengeance upon you and upon them,
And He spared not the former,
And the latter also He gave into captivity,
And left not a residue of them.

5. And behold! ye are here with me;
6. If, therefore, ye direct your ways aright,
You also shall not depart as your brethren departed,
But they shall come to you.
7. For He is merciful Whom ye worship,
And He is gracious in Whom ye hope,
And He is true, so that He shall do (you) good and not evil.
8. Have ye not seen here what hath befallen Zion?
9. Or do ye, perchance, think that the place had sinned,
And that on this account it was overthrown?
Or that the land had wrought foolishness,
And that therefore it was delivered up?
10. And know ye not that on account of you who did sin,
That which sinned not was overthrown,
And, on account of those who wrought wickedly,
That which wrought not foolishness was delivered up to (its) enemies?"

11. And the whole people answered and said unto me: "So far as we can recall the good things which the Mighty One hath done unto us, we do recall them; and those things which we do not remember He in His mercy knoweth. 12. Nevertheless, do this for us thy people: write also to our brethren in Babylon an epistle of doctrine and a scroll of hope, that thou mayest confirm them also before thou dost depart from us.

13. For the shepherds of Israel have perished,
And the lamps which gave light are extinguished,

And the fountains have withheld their stream
whence we used to drink.
14. And we are left in the darkness,
And amid the trees of the forest,
And the thirst of the wilderness."
15. And I answered and said unto them:
"Shepherds and lamps and fountains came from
the Law;
And though we depart, yet the Law abideth.
16. If, therefore, ye have respect to the Law,
And are intent upon wisdom,
A lamp shall not be wanting,
And a **shepherd** shall not fail,
And a fountain shall not dry up.

LXXVII. 17–26. The Sending of the Epistles.

17. Nevertheless, as ye said unto me, I will write also unto your brethren in Babylon, and I will send by means of men, and I will write in like manner to the nine tribes and a half, and send by means of a bird." 18. And it came to pass on the one and twentieth day in the eighth month that I, Baruch, came and sat down under the oak, under the shadow of the branches, and no man was with me, but I was alone. 19. And I wrote these two epistles: one I sent by an eagle to the nine and a half tribes; and the other I sent to those that were at Babylon, by means of three men. 20. And I called the eagle, and spake these words unto it: 21. "The Most High hath made thee that thou shouldst be higher than all birds. 22. And now go, and tarry not in (any) place, nor enter a nest, nor settle upon any tree, till thou hast passed over the breadth of the many waters of the river Euphrates, and hast gone to the people that dwell there, and cast down to them this epistle. 23. Remember, moreover, that, at the time of the deluge, Noah received from the dove the fruit of the olive, when he sent it forth from the ark. 24. Yea, also the ravens ministered to Elijah, bearing him food, as they had been com-

manded. 25. Solomon also, in the time of his kingdom, whithersoever he wished to send or seek for anything, commanded a bird (to go thither), and it obeyed him as he commanded it. 26. And now let it not weary thee, and turn not to the right hand nor to the left, but fly and go by a direct way, that thou mayest preserve the command of the Mighty One, according as I said unto thee."

LXXVIII.–LXXXVI. The Epistle of Baruch, the Son of Neriah, which he wrote to the nine and a half Tribes.

LXXVIII. These are the words of that epistle which Baruch, the son of Neriah, sent to the nine and a half tribes, which were across the river Euphrates, in which these things were written. 2. Thus saith Baruch, the son of Neriah, to the brethren carried into captivity: "Mercy and peace. 3. I bear in mind, my brethren, the love of Him Who created us, Who loved us from of old, and never hated us, but above all educated us. 4. And truly I know that, behold, all we the twelve tribes are bound by one bond, inasmuch as we are born from one father. 5. Wherefore I have been the more careful to leave you the words of this epistle before I die, that ye may be comforted regarding the evils which have come upon you, and that ye may be grieved also regarding the evil that hath befallen your brethren; and again, also, that ye may justify His judgement which He hath decreed against you that ye should be carried away captive—for what ye have suffered is disproportioned to what ye have done—in order that, at the last times, ye may be found worthy of your fathers. 6. Therefore, if ye consider that ye have now suffered those things for your good, that ye may not finally be condemned and tormented, then ye shall receive eternal hope; if, above all, ye destroy from your heart vain error, on account of which ye departed hence. 7. For if ye so do these things, He will continually remember you, He Who

always promised on our behalf to those who were more excellent than we, that He will never forget nor forsake us, but with much mercy will gather together again those who were dispersed.

LXXIX. Now, my brethren, learn first what befell Zion: how that Nebuchadnezzar, king of Babylon, came up against us. 2. For we have sinned against Him Who made us, and we have not kept the commandments which He commanded us, yet He hath not chastened us as we deserved. 3. For what befell you we also suffer in a pre-eminent degree, for it befell us also.

LXXX. And now, my brethren, I make known unto you that when the enemy had surrounded the city, the angels of the Most High were sent, and they overthrew the fortifications of the strong wall, and they destroyed the firm iron corners, which could not be rooted out. 2. Nevertheless, they hid **all** the vessels of the sanctuary, lest **the enemy should get possession of them.** 3. And when they had done these things, they delivered thereupon to the enemy the overthrown wall, and the plundered house, and the burnt temple, and the people who were overcome because they were delivered up, lest the enemy should boast and say: 'Thus by force have we been able to lay waste even the house of the Most High in war.' 4. Your brethren also they have bound and led away to Babylon, and have caused them to dwell there. 5. But we have been left here, being very few. 6. This is the tribulation about which I wrote to you. 7. For assuredly I know that ⟨the consolation of⟩ the inhabitants of Zion consoleth you; so far as ye knew that it was prospered (your consolation) was greater than the tribulation which ye endured in having departed from it.

LXXXI. But regarding consolation, hear ye the word. 2. For I was mourning regarding Zion, and I prayed for mercy from the Most High, and I said:

3. 'How long will these things endure for us?
And will these evils come upon us always?'

4. And the Mighty One did according to the multitude of His mercies,
And the Most High according to the greatness of His compassion.
And He revealed unto me the word that I might receive consolation.
And He showed me visions that I should not again endure anguish.
And He made known to me the mystery of the times,
And the advent of the hours He showed me.

LXXXII. Therefore, my brethren, I have written to you, that ye may comfort yourselves regarding the multitude of your tribulations. 2. For know ye that our Maker will assuredly avenge us on all our enemies, according to all that they have done to us, also that the consummation which the Most High will make is very high, and His mercy that is coming, and the consummation of His judgement, is by no means far off.

3. For lo! we see now the multitude of the prosperity of the Gentiles,
Though they act impiously,
But they shall be like a vapour.
4. And we behold the multitude of their power,
Though they do wickedly,
But they shall be made like unto a drop.
5. And we see the firmness of their might,
Though they resist the Mighty One every hour,
But they shall be accounted as spittle.
6. And we consider the glory of their greatness,
Though they do not keep the statutes of the Most High,
But as smoke shall they pass away.
7. And we meditate on the beauty of their gracefulness,
Though they have to do with pollutions,
But as grass that withers shall they fade away.
8. And we consider the strength of their cruelty,
Though they remember not the end (thereof),
But as a wave that passeth shall they be broken.

9. And we remark the boastfulness of their might,
Though they deny the beneficence of God, Who gave (it) to them,
But they shall pass away as a passing cloud.

LXXXIII. [For the Most High shall assuredly hasten His times,
And He shall assuredly bring on His hours.
2. And He shall assuredly judge those who are in His world,
And shall visit in truth all things by means of all their hidden works.
3. And He shall assuredly examine the secret thoughts,
And that which is laid up in the secret chambers of all the members of man,
And shall make (them) manifest in the presence of all with reproof.

4. Let none, therefore, of these present things ascend into your hearts; but, above all, let us be expectant, because that which is promised to us shall come. 5. And let us not now look unto the delights of the Gentiles in the present, but let us remember what hath been promised to us in the end. 6. For the ends of the times and of the seasons and whatsoever is with them shall assuredly pass by together. 7. The consummation, moreover, of the age shall then show the great might of its ruler, when all things come to judgement. 8. Do ye, therefore, prepare your hearts for that which before ye believed, lest ye come to be in bondage in both worlds, so that ye be led away captive here and be tormented there. 9. For (as to) that which existeth now, or which hath passed away, or which is to come, in all these things, neither is the evil fully evil, nor, again, the good fully good.

10. For all healthinesses of this time are turning into diseases,
11. And all might of this time is turning into weakness,
And all the force of this time is turning into impotence,

12. And every energy of youth is turning into old age and consummation,
And every beauty of gracefulness of this time is turning faded and hateful,
13. And every proud dominion of the present is turning into humiliation and shame,
14. And every praise of the glory of this time is turning into the shame of silence,
And every vain splendour and insolence of this time is turning into voiceless ruin,
15. And every delight and joy of this time is turning to worms and corruption,
16. And every clamour of the pride of this time is turning into dust and stillness,
17. And every possession of riches of this time is being turned into Sheol alone,
18. And all the rapine of passion of this time is turning into involuntary death,
And every passion of the lusts of this time is turning into a judgement of torment;
19. And every artifice and craftiness of this time is turning into a proof of the truth,
20. And every sweetness of unguents of this time is turning into judgement and condemnation,
21. And every love of lying is turning to contumely through truth.
22. Since, therefore, all these things are done now, doth any one think that they will not be avenged?
23. But the consummation of all things shall come to the truth.]

LXXXIV. Behold! I have therefore made known unto you (these things) whilst I live; for I said that ye should learn the things that are excellent; for the Mighty One hath commanded to instruct you; and I will set before you some of the commandments of His judgement before I die. 2. Remember that formerly Moses assuredly called heaven and earth to witness against you, and said: 'If ye transgress the Law ye shall be dispersed, but if ye keep it ye shall be kept.' 3. And other things also he used to say unto you when ye, the twelve tribes. were together

in the desert. 4. And after his death ye cast them away from you; on this account there came upon you what had been predicted. 5. And now Moses used to tell you before they befell you, and lo! they have befallen you; for you have forsaken the Law. 6. Lo! I also say unto you after ye have suffered, that if ye obey those things which have been said unto you, ye shall receive from the Mighty One whatever hath been laid up and reserved for you. 7. Moreover, let this epistle be for a testimony between me and you, that ye may remember the commandments of the Mighty One, and that also there may be to me a defence in the presence of Him Who sent me. 8. And remember ye the Law and Zion, and the holy land and your brethren, and the covenant of your fathers, and forget not the festivals and the sabbaths. 9. And deliver ye this epistle and the traditions of the Law to your sons after you, as also your fathers delivered (them) to you. 10. And at all times make request perseveringly and pray diligently with your whole heart that the Mighty One may be reconciled to you, and that He may not reckon the multitude of your sins, but remember the rectitude of your fathers. 11. For if He judge us not according to the multitude of His mercies, woe unto all us who are born.

LXXXV. [Know ye, moreover, that
In former times and in the generations of old those our fathers had helpers,
Righteous men and holy prophets;
2. Nay, more, we were in our own land,
And they helped us when we sinned
And they interceded for us to Him Who made us,
Because they trusted in their works,
And the Mighty One heard their prayer and forgave us.
3. But now the righteous have been gathered,
And the prophets have fallen asleep,
And we also have gone forth from the land,
And Zion hath been taken from us;

And we have nothing now save the Mighty One and His Law.

4. If, therefore, we direct and dispose our hearts,
We shall receive everything that we lost,
And much better things than we lost by many times.
5. For what we have lost was subject to corruption,
And what we shall receive shall not be corruptible.
6. Moreover, also, I have written thus to our brethren to Babylon, that to them also I may attest these very things.
7. And let all those things aforesaid be always before your eyes,
Because we are still in the spirit and the power of our liberty.
8. Again, moreover, the Most High also is long-suffering towards us here,
And He hath shown to us that which is to be,
And hath not concealed from us what shall befall in the end.
9. Before, therefore, judgement exact its own,
And truth that which is its due,
Let us prepare our soul,
That we may enter into possession of, and not be taken possession of,
And that we may hope and not be put to shame,
And that we may rest with our fathers, and not be tormented with our enemies.
10. For the youth of the world is past,
And the strength of the creation is already exhausted,
And the advent of the times is very short,
Yea, they have passed by;
And the pitcher is near to the cistern,
And the ship to the port,
And the course of the journey to the city,
And life to (its) consummation.

11. And, again, prepare your souls, so that when ye sail and ascend from the ship ye may have rest, and not be condemned when ye depart. 12. For lo! when the Most High shall bring to pass all these things,

There shall not be there again a place of repentance, nor a limit to the times,
Nor a duration for the hours,
Nor a change of ways,
Nor place for prayer
Nor sending of petitions,
Nor receiving of knowledge,
Nor giving of love,
Nor place of repentance for the soul,
Nor supplication for offences,
Nor intercession of the fathers,
Nor prayer of the prophets,
Nor help of the righteous.

13. There there is the sentence of corruption,
The way of fire,
And the path which bringeth to Gehenna.

14. On this account there is one Law by One,
One age and an end for all who are in it.

15. Then He will preserve those whom He can forgive,
And at the same time destroy those who are polluted with sins.]

LXXXVI. When, therefore, ye receive this my epistle, read it in your congregations with care. 2. And meditate thereon, above all on the days of your fasts. 3. And bear me in mind by means of this epistle, as I also bear you in mind in it, and always fare ye well."

LXXXVII. The Epistle to the nine and a half Tribes is sent.

LXXXVII. And it came to pass when I had ended all the words of this epistle, and had written it sedulously to its close, that I folded it, and sealed it carefully, and bound it to the neck of the eagle, and dismissed and sent it.

HERE ENDETH THE BOOK OF BARUCH, THE SON OF NERIAH.

PRINTED IN GREAT BRITAIN BY RICHARD CLAY & SONS, LIMITED, BRUNSWICK ST., STAMFORD ST., S.E. 1, AND BUNGAY, SUFFOLK.

TRANSLATIONS OF EARLY DOCUMENTS

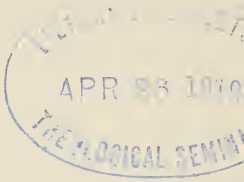
SERIES I

PALESTINIAN JEWISH TEXTS

(PRE-RABBINIC)

THE ASSUMPTION OF MOSES

THE ASSUMPTION OF MOSES



TRANSLATED BY

WILLIAM JOHN FERRAR, M.A.

LATE SCHOLAR OF HERTFORD COLLEGE, OXFORD
VICAR OF EAST FINCHLEY

WITH INTRODUCTION AND NOTES

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
LONDON: 68, HAYMARKET, S.W. 1.
NEW YORK: THE MACMILLAN COMPANY
1918

First published 1917.
Reprinted, with a few corrections, 1918.

INTRODUCTION

The Composition of the Book

The book before us provides a problem for scholars. It is called "The Assumption of Moses," but the portion remaining, which ends in the middle of a sentence, does not contain an account of the Assumption, nor the incidents quoted in St. Jude and elsewhere. The book from which these were taken, containing the dispute about the body of Moses, seems to have been concerned only with Moses himself, whereas our "Assumption" is mainly his prophecy of the vicissitudes of the chosen people. Canon Charles holds that we have the remaining portion of a composite work, which combined the "Testament of Moses" with the "Assumption" proper. Our book is a "Testament" like the *Testaments of the Twelve Patriarchs*, a prophetic utterance rather than an historical account of what happened to an individual. Prof. F. C. Burkitt, in his article in Hastings' *Dictionary of the Bible*, continues to regard our book as the "Assumption,"

and supposes that there was once an appendix which contained the actual "Assumption," and the dispute between Satan and Michael and the other incidents of the legend. This Appendix, save for the quotations referred to, is lost. Prof. Burkitt leaves it an open question whether this Appendix was ever translated with the body of the book into Latin, and suggests a possible parallel in the transmission of the Epistle of Barnabas, where the Greek MSS. give chapters xviii.–xxi. probably from the "Two Ways," which are not found in the Latin. Schürer regards the "Testament" and the "Assumption," as mentioned in the Apocryphal lists, as "two separate divisions of one and the same work," not as writings originally independent, combined, as Canon Charles thinks, by a later editor.

Canon Charles argues: (i) That an examination of the quotations in Jude, Clement of Alexandria, and elsewhere, suggests the true "order of action" in the actual "Assumption"; it was wholly connected with Moses as an individual, and not with the future of the Jewish people. (ii) That in the "Testament," as we have it, Moses is contemplated as about to die the common death of all men, not that of an Elijah: *e. g.* i. 15,

" I am passing away to sleep with my forefathers even in the presence of all the people " (cf. x. 14; iii. 13). There is one passage, x. 12, where we have " receptione," but it stands in apposition with " morte," and may easily, as Canon Charles argues, have been introduced by a later editor as one of the links connecting the two writings.

History of Transmission

There is only one MS. of our text. It was discovered in the Ambrosian Library at Milan by Ceriani, and published by him in 1864 (*Monumenta sacra et profana*, vol. i. fasc. i. pp. 55–64); it appears to date from the sixth century. The text is imperfect and corrupt, owing probably to the carelessness and ignorance of transcribers. It shows to the satisfaction of all scholars that it is a translation of a Greek original, as is also proved by the fragments in Greek quoted from the lost parts of the book. Hilgenfeld supposed that the Greek was the original, but it is now considered certain that it was first written either in Hebrew or in Aramaic, and translated into Greek. Prof. Charles argues for a Hebrew original from which the Greek was translated, and satisfactorily explains some evident corrup-

tions in the text, by showing that they arose from a misconception of the meaning of the Hebrew, or a misreading of it (*e. g.* iv. 9), where the supposition of an Aramaic original would not help.

It is therefore concluded that the whole work, of which we have a part in Latin, was originally written in Hebrew, translated into Greek, and retranslated into Latin.

The text of the "Assumption" is very imperfect; there are many *lacunæ*. The Latin shows the peculiarities of first-century Latin and the ignorance and carelessness of transcribers. Thus (i) we have wrong CASE-ENDINGS; e. g. *profetis* for *profetiis, patruum* for *patrum, voluntatem* for *voluntate*. (ii) Wrong TENSE-ENDINGS, especially present for future; e. g. *discedis, recipit* for *discedes* and *recipiet*. (iii) Anomalous use of prepositions; e. g. *de*, and *sine* with *Accusative*, and *secus* with *Acc.*, meaning "*according to.*" (iv) Here and there the construction breaks down; and there is an obvious "doublet" in chap. v. 6. (v) Traces of the Greek translation remain in *thlipsis, acrosisam, scene*, and occasionally the Greek is not understood; *e. g.* chap. ii. 7 *adcedent ad testamentum Domini et finem polluent*. Canon Charles also detects important misapprehensions

by the Greek translator of the meaning of the original Hebrew; *e.g.* chap. xi. 12 *potero,* vii. 4 *iram,* v. 5 *qui enim magistri.* (vi) There are many mistakes in transcription such as *donarent* for *dominarent, sub nullo* for *sub annulo,* etc.

Date and Nature of Book

Internal evidence enables Canon Charles to date the book between A.D. 7 and A.D. 30. The allusions to the Temple sacrifices, and the religious outlook generally make it certain that it was written long before the destruction of Jerusalem in A.D. 70. Then we have (vi. 6) Herod the Great dead, and the War of Varus past (vi. 9), which took place in 3 B.C. In vi. 7 we read "And he (Herod) shall beget sons that shall succeed him and reign for shorter periods." Now these children were Archelaus, Philip and Antipas. The two latter ruled longer than Herod, and had exceeded the length of his reign by A.D. 30. So we have that date as the extreme limit. But Archelaus was deposed in A.D. 6, and it seems reasonable to think that this fact was fresh in the writer's mind when he wrote of "shorter periods." So that we incline very much to a date near A.D. 7 rather than A.D. 30.

If this be so, it was actually written in our Lord's childhood, and presents a picture of one side of the world of thought into which He was born. At the later limit its date would coincide with His ministry, and would represent what many of those whom He addressed were thinking, the range of ideas with which they consciously or unconsciously connected His teaching, His claims and His Personality. This book is extraordinarily representative, therefore, of a whole range of Jewish writings, which give the background, fill up the foreground, and adjust the perspective of what we learn from the Gospel story. It was of the age of the men who brushed against the disciples in the streets of Jerusalem. Its attitude to the Jewish past, its vision of the future, its quietism, its idealism, its veiled allusions and fierce attacks were, no doubt, discussed in the Temple Courts, and not inconceivably formed the subject of the questions of the Divine Child, when He tarried behind at Jerusalem with the Doctors. In it we have a photograph, not a mere literary reproduction, of the way in which the minds of a whole circle of pious men were moving in those central years of all history in the very nest whence the new and redeeming Forces were emerging. We can by its

aid envisage something of the world which Jesus knew, whose Messiah He knew Himself to be.

The Writer

The writer is styled by Canon Charles "a Pharisaic Quietist," and Prof. Burkitt agrees to this description of his mental and political attitude. That is to say, he is a descendant of the ancient "righteous," who were content to rest upon God, to do His will, and not to attempt to work national deliverance by force. We should hardly have realized the strength of the party represented by the writer, but for the recovery of his book. And when we remember how much his point of view agrees with that of our Lord Himself in the presentation of God's purposes, and generally with His teaching in the Sermon on the Mount, it must be felt that what he says must be of exceptional importance.

Of course he has been claimed for other Jewish sects. But (i) he is certainly not a Sadducee, for he dissents from their whole point of view with regard to the hereafter, expecting as he does the direct and catastrophic intervention of God, the triumphant vindication of the righteous, and their exaltation to heaven (x. 9, 10). He bitterly attacks their policy, and the way they

had used, and were using, their political and ecclesiastical pre-eminence. He is doctrinally, morally, and politically opposed to them. (ii) Nor is he attached to the Zealots. It is strange to find in a prophetic review of the national history his view of the Maccabees, and only disparaging allusions to the greatest figures of Jewish patriotism in post-exilic times. He can actually pass over the great national hero Judas in severe silence. The silence is eloquent enough to refute Dillmann and Schürer, who would rank him with the Zealots. (iii) Nor does he belong to the Essenes, to whom his quietistic character might seem to affiliate him. His devotion to the Temple, and his enthusiasm for its sacrifices is sufficient to dispose of the suggestion, for the Essenes severed themselves almost completely from the Temple worship and the sacrificial system.[1]

We have, then, the work of a Pharisee, devoted to the Temple and the Law, seeing in his country's history a series of punishments and trials, but assured of a triumphant coming vindication of the righteous by God Himself. This vindication is not to be carried through by the agency of a Messiah. It is suggested by Charles that this is

[1] They did not offer sacrifice, but sent offerings to the temple (Oesterley, *Books of the Apocrypha*, p. 44).

because the figure of Messiah had become associated with warlike nationalist ideas, and therefore was disliked by the quietist mind.

We have a Pharisee whose doctrine of grace and good works seems more in harmony with that of St. Paul than with that of the Pharisaic opponents of St. Paul in the missionary world. The Jew has no merit for his works, all comes to him from the favour of God. The Jewish nation is elected not for its merit, but because it was God's pleasure to elect it (xii. 7, 8). Though, as Charles notes, the proudly self-satisfied utterance, " Ye see and know, that neither your parents nor their forefathers ever tempted God, in transgressing His commands. And ye know how that this is our strength " (ix. 4, 5), seems to introduce a note of discord into a coherent theology. Charles regards the object of the book to be a direct protest against the change that had come over the Pharisaic spirit of his time. It was secularized, " fused with political ideals and popular Messianic beliefs." The writer wished to call it back to its early purity, and to the trust that God would Himself bring about a national and complete restoration—even of the ten tribes. Therefore he exalted Eleazar the patient martyr rather than the

militant Judas Maccabæus. "He but played afresh the part of a Cassandra. The leavening of Pharisaism with earthly political ideals went on apace, and the movement thus initiated culminated finally in the destruction of Jerusalem by the Romans in A.D. 70" (Charles, *The Apocrypha and Pseudepigrapha of the O. T.*, II. p. 407).

The writer, again, holds an exclusive particularistic view of the relation of God to the chosen people. The world was created to be the scene of God's Covenant with Israel. Moses was prepared before the Creation to be the Mediator of God's Covenant; in his life he acted as their intercessor with God, and after his death his intercession was continued. In spite of appearances the Will of God must triumph, and God would Himself crown a united Israel by exalting the faithful to heaven, whence they would look down in disdain upon their enemies. Such is the continued and typically Jewish note of faith in God's promises to Israel carried on from the Prophets of the Old Testament, and by no means abolished in the prophetic outlook of the converted Saul of Tarsus in the Epistle to the Romans, where it blends as a necessary element in God's whole purpose for the world.

The "Assumption" and the New Testament

Charles considers that the *Testament* and the *Assumption* were made one book early enough in the first century to enable the writer of Jude 9 to quote a verse from the latter, for he also quotes from the Greek version of the former, *i. e.* the *Testament*, in verse 16 :

> *γογγυσταί, μεμψίμοιροι*
> *κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι·*
> *καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα*
> *θαυμάζοντες πρόσωπα, ὠφελείας χάριν*

which seems without any doubt to be reproduced from *Assumption* vii. 7, querulosi;

vii. 9, et manus eorum, et mentes eorum immunda tractantes, et os eorum loquetur ingentia;

and v. 5, mirantes personas cupiditatum et acceptiones munerum.

Also the *ἀσεβεῖς* of Jude 4 are the *impii* of *Ass. Moys.* viii. 3 and 7; cf. Jude 18 and *Ass.* vii. 1.

The Second Epistle of Peter shows two striking resemblances, *i. e.*:

> 2 Pet. ii. 13, *ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν*, and *ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὐτῶν συνευωχούμενοι ὑμῖν.*

which seems to reproduce

Ass. vii. 5, omni hora diei amantes con vivia,

and

Ass. vii. 8, habebimus discubitiones et luxuriam.

Acts vii. 36, *ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν Ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα*

seems to be more than an echo of *Ass.* iii. 11: "Moyses . . . qui multa passus est in Ægypto, et in mari rubro, et in heremo XL annos."

The beautiful apocalyptic passage of chap. x., in its enumeration of the signs of the end, seems to provide the very eschatological material which our Lord Himself adopted in His own prophecy of the last things (Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25, 26). The physical phenomena include the earthquake, the fall of mountains and of valleys, the darkening of the sun, the breaking of the horns of the moon, the turning of the moon to blood, the disorder of the heavenly bodies, and the vanishing of the sea into the abyss. This is almost verbally reproduced in Matt. xxiv. 29. In Rev. vi. 12–17, again, we have the same order of ideas—the sun "black as sackcloth of hair," the moon blood, the falling

of stars, the moving of mountains and rocks. Dr. W. O. E. Oesterley in his *Doctrine of the Last Things* (Murray, 1908), chap. v., has collected a number of similar apocalyptic passages describing the disturbance of the physical world before the end (*e. g.* Ethiopic Enoch i. 5–7; Apocalypse of Noah lxxx. 4–8; Test. xii. Patr.; Levi iv. 1; Jubilees xxiii. 12), with which he compares Isa. ii. 19; xiii. 10; Ezek. xxxii. 7; and Joel ii. 10; iii. 4; xiii. 10. The similarities of such passages in tone and actual expression seem to show that there was a floating body of apocalyptic matter in existence, well known to the popular mind, which writers made use of, quoting it as we quote Scripture or a poet. It had practically worked itself into the texture of ordinary thought, and its recital by a prophet awaked naturally in his hearers a vague and massive sense of awful disaster. In such a way we must explain our Lord's literal adoption of apocalyptic language of such a stereotyped nature. It is almost impossible not to think that he had actually seen chap. x. of the *Assumption*, so exact is the reproduction in the Gospels. As this poetical passage shines out somewhat like a gem on the prose of the *Assumption*, it occurs to one as probable that it was a current apocalyptic prophecy, very widely circulated, which the writer

incorporated in his book with some share of the design and spirit with which our Lord adopted its language in His prophecy.

There is no doubt that the substantial and even verbal identity of parts of our Lord's apocalyptic prophecy with such extra-canonical writings as the one we are considering, must be most striking and possibly disturbing to the pious mind. The increased knowledge of the ideas current in our Lord's time in the Jewish world have raised the question, which is perhaps the most important one with which theology has had to deal of late, of the real significance, in the light of His earthly environment, of His apocalyptic utterances. In this is involved the evolution of a true Christology. It is not the place here to enter upon this absorbing task. Only it should be pointed out that the passage before us which is typical of many contemporaneous eschatological prophecies has a by no means unimportant place in deciding how our Lord envisaged the last things in relation to Himself and His Mission.

The following translation is made from Clemen's Latin text published in Lietzmann's *Kleine Texte* (1904).

THE ASSUMPTION OF MOSES

I. 1–18. **Moses, about to die, appoints Joshua as his successor, delivering to him the books to bury safely.**

I. 1. [The book of the prophecy of Moses, which was made in the one hundred and twentieth year of his life,][1] 2. That is two thousand five hundred years from the Creation of the world; 3. Or, according to Eastern reckoning, two thousand seven hundred years,[2] and four hundred [3] from the exodus from Phœnicia, 4. When the people had gone forth after the exodus that was made by Moses to Amman [4] beyond the Jordan,[5]

[1] The opening words are lost. Above is Clemen's restoration. Charles from analogy of Test. xii. Patr. reads: "Testamentum Moysi, quæ præcepit año vitæ ejus Cmo et XXmo."

[2] As emended by Charles and Clemen.

[3] Exod. xii. 40 (Mass. text), gives 430 years. Gen. xv. 13 can mean either 400 or 430; cf. Acts vii. 6.

[4] Amman—in the tribe of Gad.

[5] Note Gentile adaptations in the passage. Moses could not have spoken thus.

5. The prophecy[1] that was made by Moses in the book Deuteronomy, 6. When he called unto him Joshua the son of Nun, a man approved of the Lord, 7. Who should be the minister of the people[2] and of the tabernacle of the testimony with all its holy things; 8. And should bring the people into the land that was given to their fathers,[3] 9. That it should be given to them by the covenant and the oath which He spake in the tabernacle to give it by Joshua,[4] and he spake to Joshua these words: 10. Promise[5] to perform with all diligence whatsoever thou hast been commanded, that thou mayest so act as to be blameless before God.[6] 11. These things said the Lord of the world. For He created the world on account of His own people, 13. Though He began not to make

[1] "profetiæ" = "profetia," as often in late Latin.

[2] "successor plebi": evidently equivalent of διάδοχος, chief minister of the king in LXX (1 Chron. xviii. 17; 2 Chron. xxvi. 11). Used of Joshua (Josh. i. 1). See Num. xi. 28 and viii. 26.

[3] "patribus," emended by Charles from "ex tribus."

[4] See Deut. xxxi. 14, 20 and 23. Text "de Josum," for agent.

[5] "Et promitte." Charles emends "⟨Be strong⟩ and of a good courage."

[6] Charles emends "sis deo" for "est ideo." Clemen puts stop at "est," and reads "is blameless. Thereforth thus saith . . ."

manifest this purpose[1] of creation from the beginning of the world, that the Gentiles might be confounded on the matter, and to their shame might confound one another in arguments. 14. And so He planned and ordained me, who before of old was prepared to be the mediator of His covenant.[2] 15. And now I tell you that the time of the years of my life is finished and I pass to sleep with my fathers in the sight of all the people.[3] . . . 16. And read thou[4] this writing that thou mayest have regard to the safe-keeping of the books,[5] 17. Which I shall deliver thee, which thou shalt arrange and smear with oil of cedar, and lay up in vessels of earthenware in the place which God made from the beginning of the creation of the world, 18. That His Name might be called on (there) even to

[1] "inceptionem." As to the idea Charles says, "the prevalent Jewish view from the first century onwards; cf. 4 Ezra vi. 55, 59; vii. 11; 2 Baruch xiv. 18."

[2] Quoted by Gelasius of Cyzicum (Comm. Act. Syn Nic. ii. 18). Note that Moses is regarded as pre-existent. The title "mediator" is not given to him in the Old Testament. It is implied in Heb. viii. 6; ix. 5; xii. 24, and is common in writings of the first century A.D.

[3] There is no suggestion of an Assumption here.

[4] Charles supplies "tu."

[5] *i.e.* The Pentateuch.

the day of repentance in the visitation,[1] wherewith the Lord will visit them in the consummation of the end of the days.

II. 1–9. Prophecy of the taking of Canaan, the Judges, and the Kings, to the revolt of the ten tribes, and the beginning of idolatry.

II. 1. . . .[2] they shall go by thee into the land, which He decreed and promised to give to their fathers, 2. In which thou shalt bless them, and shalt give and establish to each one his portion in me,[3] and shalt establish for them a kingdom, and shalt set[4] lawgivers over their districts,[5] according to that which shall please the Lord in righteousness and judgement. 3. . . .[6] And, when they shall have entered into the land [five] years, afterwards chiefs and kings shall have the

[1] Cf. Luke i. 79; xix. 44 (the coming of the Kingdom).

[2] Charles supplies "et nunc."

[3] Cf. 2 Sam. xx. 1.

[4] "dimittes."

[5] "magisteria locorum." Charles translates "prefectures" and compares Deut. xvi. 18; 1 Chron. xxiii. 4.

[6] Charles supplies "And it shall come to pass" and "five."

dominion for eighteen years,[1] and for nineteen years the ten tribes shall break off from them,[2] 4. For the two[3] tribes shall depart, and transfer the tabernacle of the testimony.[4] Then the God of heaven shall build the wall[5] of His tabernacle, and the tower[6] of His sanctuary, and the two tribes of His holiness shall be placed there; 5. For the ten tribes shall establish their kingdom according to their devices; 6. And they shall bring their victims to the altar for twenty[7] years; 7. And seven[8] shall entrench the walls, and I will protect nine, and four shall transgress the[9]

[1] A year stands for a period of rule. Thus the fifteen judges, and Saul, David and Solomon are the "eighteen years." And the kings from Rehoboam to Hoshea the "nineteen years."

[2] Text is "abrumpent tib." Charles emends "se abrumpent tribus."

[3] Charles emends to "twelve."

[4] Text "testimony of the tabernacle."

[5] Text has "palam." Charles emends to "aulam." Clemen "palum."

[6] Text "ferrum." Charles emends to "turrem": quoting 1 Enoch lxxxix. 50, 67, 73.

[7] *i. e.* the twenty kings of Judah including Athaliah.

[8] The "seven" are Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah.

The "nine" are Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah; and the "four" Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

[9] Text "adcedent ad," *i. e.* προσβήσονται, which the Greek translator mistook for παραβήσονται (Charles).

covenant of the Lord, and profane the oath,[1] which the Lord made with them. 8. And they shall sacrifice their children to strange gods, and shall set up idols in the tabernacle [2] to serve them. 9. And they shall work abomination in the house of the Lord, and grave every kind [3] of beast even many idols.

III. 1–14. The Captivity under Nebuchadnezzar, and the united prayer of the divided tribes in their Captivity.

III. 1. . . .[4] in those times shall come on them a king from the East,[5] and his horsemen shall cover their land, 2. And shall burn their "colony" [6] with fire with the holy temple of the Lord, and he shall take away all the holy vessels;[7] 3. And he shall drive out all the people, and lead them into his own land, even the two tribes shall

[1] Text is "finem," *i. e.* Greek ὅρον corrupt for ὅρκον (Charles).

[2] "idola scenæ," for "scenā." Clemen emends "idola obscena," with Rönsch.

[3] Text "omnem animalium." Charles supplies "similitudinem."

[4] Supply "et." [5] Nebuchadnezzar, 586 B.C.

[6] If this word is to be taken literally, the Latin translation must have been made after A.D. 135, when Hadrian made Jerusalem a Roman "colony."

[7] 2 Chron. xxxvi. 7.

he lead with him. 4. Then the two tribes shall call on the ten tribes and shall be led[1] like a lioness on the dusty plains hungering and thirsting with their little children, 5. And they shall cry: "Righteous and holy is the Lord, inasmuch as ye have sinned, and we likewise are led into captivity with you." 6. Then the ten tribes shall wail when they hear the reproachful words of the two tribes, 7. And shall say: "What have we done unto you, brethren? Hath not this tribulation fallen on the whole house of Israel?" 8. And all the tribes shall wail, crying to heaven and saying: 9. "God of Abraham, God of Isaac, God of Jacob, remember Thy covenant which Thou madest with them, and the oath, which Thou swarest unto them by Thyself, that their seed should never fail from the land, which Thou gavest them." 10. Then shall they remember me on that day saying one tribe to another and each man to his neighbour: 11. "Lo! is not this that which Moses did once declare unto us in prophecies, who suffered many things in Egypt, and in the Red Sea, and in the desert forty years?[2] 12. Yea, he declared and called

[1] Text is "ducent se." Charles suggests a corruption of ἀχθέσονται (will be angry) into ἀχθήσονται.

[2] Acts vii. 36.

heaven and earth to witness against us, that we should not transgress the commandments of the Lord, of which he was the mediator to us. 13. And these things[1] have come upon us from him according to his words, and according to his assurance, as he bore witness to us in those times, yea, they have been fulfilled even to our being led captive into the East?" 14. And these shall be in captivity about seventy-seven years.[2]

IV. 1–9. **The Prayer of Daniel, and the Return of the two tribes.**

IV. 1. Then one[3] shall enter, that shall be over them, and he shall spread forth his hands, and kneel upon his knees and pray for them saying: 2. "Lord of all, King on Thy lofty seat, That rulest over the world, That didst will that this people should be unto Thee a peculiar people, and Thou didst will to be called their God according to the Covenant, which Thou madest with their fathers. 3. And they went as captives

[1] "Quæ" corrupt for "ecce ea" (Charles).

[2] Charles suggests that this means "an indefinite period," cf. Matt. xviii. 22. It modifies Jer. xxv. 11, which is interpreted by Daniel ix. 24 as seventy weeks of years, *i. e.* 490.

[3] Daniel,

to a strange land with their wives and children, and around[1] the gates of strangers, and where there is great vanity;[2] 4. Have respect unto them and pity them, O Lord of heaven." 5. Then God will remember them because of the covenant, which He made with their fathers and will show forth His mercy also in those times. 6. And He will put it into the mind of a king[3] to have pity on them, and he shall send them back to their own land and country. 7. Then shall some part of the tribes go up and come to the place appointed for them and shall entrench the place anew. 8. And the two tribes shall remain in the faith laid down for them, sad and groaning, because they cannot offer sacrifice to the Lord God of their fathers.[4] 9. And the ten tribes shall increase and spread among[5] the Gentiles in the time of their tribulation.

[1] Text "circa."

[2] Text "majestas," Clemen and Charles *ματαιότης*; through *μεγαλειότης* (Charles).

[3] Cyrus, Ezra i. 1–4.

[4] Charles notes the low value set on the worship of the restored temple; cf. 2 Bar. lxviii. 5, 6; Hag. ii. 3; Ezra iii. 12; Mal. i. 7.

[5] Text "devenient apud natos in tempore tribuum (tribum)." Charles supposes a corruption of the Hebrew text, and makes "devenient" = "multiplicabuntur." "Natos" is for "nationes." He translates "devenient"

V. 1–6. **Idolatry of the Priests under Antiochus and the Hellenizers.**

V. 1. And when the day of reckoning shall draw nigh, and vengeance shall arise at the hand of the kings[1] who are partakers of their evil deeds, and punishers of them, 2. They themselves also shall be divided as to the truth, 3. According as it hath been said:[2] "They shall turn aside from righteousness, and approach to iniquity, and shall defile with pollutions[3] the house of their captivity, and shall lust after strange gods." 4. For they shall forsake the truth of God; but there shall be those who shall pollute the altar . . . even with their gifts,[4] which they offer to the Lord, not being priests, but slaves born of slaves. 5. And those who are their lawgivers,[5] their teachers,

---

by "will be multiplied," and "tribum" by "captivity," "increase and multiply among the nations in the time of their captivity."

[1] "de reges."

[2] "fatum fuit," for "factum fuit."

[3] "ingenationibus."

[4] Charles supplies "ipsis." He refers this to the Hellenizing High-priests Jason and Menelaus, who preceded the Maccabees; the latter was a Benjamite. Cf. 2 Macc. iv. 13, 19, 20; v. 8, and iii. 4; iv. 23.

[5] "Qui enim magistri sunt," emended by Charles to "the many" or "the Rabbis."

in those days shall have respect unto men's persons for reward and receive gifts and pervert justice by receiving bribes.[1] 6. And it shall come to pass that the whole colony and the bounds of their habitations shall be filled with sins and iniquities . . . their judges[2] shall be those who work unrighteousness against the Lord, and they shall give judgement for money according as each man desireth.[3]

VI. 1–9. The evil Hasmonæans, and the reign of Herod—Conquest by Varus [B.C. 4].

VI. 1. Then shall arise over them kings[4] to reign and they shall be called priests of the Most

[1] "Erunt mirantes personas cupiditatum et acceptiones munerum et pervendent justitias accipiendo poenas." Charles emends "accipientes," translates "personas cupiditatum" "desirable persons," puts "pervertent" for "pervendent," and brackets "accipiendo poenas" as a gloss.

[2] The "dittography" in the text is obvious. "A deo ut qui facit erunt impii judices" and "a domino qui faciunt erunt impii judices," "the first and inferior version was intended to be deleted" (Charles).

[3] "inerunt in campo judicare." Charles supposes ἐν ἀγρῷ a mistake for ἐν ἀργύρῳ.

[4] The Maccabees. Jonathan High-priest, 153 B.C. Office hereditary, 141 B.C.

High God, and they shall verily work impiety in the Holy of Holies. 2. And to them shall succeed a self-willed king,[1] who shall not be of the priestly line, a rash and wicked man, and he shall judge them as they deserve. 3. He shall cut off their chief men with the sword and bury[2] them in unknown places, so that no man may know where their bodies rest. 4. He shall slay old men and young men and shall not spare. 5. Then shall there be bitter fear of him among them in their land, 6. And he shall execute judgement upon them, as did the Egyptians, for thirty and four years, and shall punish them. . . . 7. And he shall beget sons that shall succeed him and reign for shorter periods.[3] 8. Into their parts[4] shall come the strong[5] and a mighty Western[6]

[1] " rex petulans," *i. e.* Herod the Great.

[2] Text " singuli." Clemen emends to " sepeliet." Charles " stinguet."

[3] Text " . . . et . . . roducit natos . . . eccedentes sibi breviora tempora donarent." Charles " et producet natos qui succedentes sibi breviora tempora dominarent." So Clemen. Herod reigned 34 years, Antipas 43, Philip 37. See Introduction, p. 9.

[4] Text " pares."

[5] Text " mortis," emended " fortes " (Clemen), " cohortes " (Charles).

[6] " occidentes." P. Quinctilius Varus, Governor of Syria, quelled a rebellion in 4 B.C. (Jos. Ant. xvii. 10, 1 *sqq.*).

king, who shall conquer them, 9. And lead them captive and burn part of their temple with fire, and crucify some around their "colony."

VII. 1–10. **The Rulers of the Writer's own time.**

VII. 1. And after this the times shall be finished, in a moment shall follow the second course[1] . . . the four hours shall come. 2. They shall be forced[2]. . . . 3. And in their day shall reign pestilent and impious men claiming to be righteous.[3] 4. And these shall excite the wrath of their own friends,[4] who will be cunning men, deceitful in all their own affairs, and at every hour of the day bent on feasting, 5. Gluttons, gourmands . . . 6. Devourers of poor men's[5] goods and saying that they do these things for mercy's[6] sake . . . 7. So that they may de-

[1] Text "momento . . . etur cursus a . . ." Merx "sequetur." Charles "finietur," "alter" for "a."

[2] This verse "defies translation" (Charles).

[3] Charles refers this attack to the Sadducees, comparing Pss. of Solomon.

[4] Text "animorum" emended by Clemen to "amicorum." Charles retains "animorum," but makes "viam" a mistranslation of the Hebrew (Greek ἰόν, poison).

[5] "(paup-)erum." A hopeless lacuna precedes.

[6] "misericordiam;" Charles "justice."

stroy them, querulous,[1] false, hiding themselves so as not to be known, impious in sin, and full of iniquity from sunrise to sunset, saying: 8. "Give us banquets and luxury, let us eat and drink: and we will reckon ourselves great men." 9. And their hands and minds shall traffic with the unclean, and their mouth speak great things,[2] and moreover they shall say: 10. "Touch me not, lest thou shouldst pollute me where I stand."[3]. . . .

VIII. 1–5. "The King of the Kings of the Earth" will persecute the faithful.

VIII. 1.[4] And so great . . . vengeance and wrath shall come on them, such[5] as hath not been

[1] Text "quæru-. . . ."

[2] "ingentia." Cf. Dan. vii. 8, 20; Jude 16.

[3] Again the text is quite hopeless.

[4] Charles considers this "second visitation" can only refer to the persecution of Antiochus Epiphanes, and boldly transfers chaps. viii. and ix. to the gap between chaps. v. and vi., where such an account is not out of place. Burkitt (Hastings, *D.B.*, art. "Assumption of Moses") does not accept this. "The final Theophany (x.) comes in very well after the story of the ideal saint, Taxo (ix.), and very badly after the description of the wicked priests and rulers of chap. vii." He refers it to the stories of the Antiochian martyrs.

[5] Cf. Matt. xxiv. 21.

in the land from the beginning even to that time, in which God shall raise against them the king of the kings of the earth and a potentate of mighty power,[1] who will crucify those who acknowledge their circumcision, 2. And torture those who deny[2] it, and deliver them to be led bound to prison, and their wives will be divided among the gentiles.[3] 3. And their sons will be treated by surgeons so as to make circumcision of none effect.[4] 4. And some of them shall be punished by torments and fire and sword, and shall be forced to carry[5] their idols publicly, as defiled as those who possess them. 5. And by their tormentors they shall be forced to enter into the hidden place, and they shall be forced with goads to blaspheme the sacred word[6] insolently, yea, and last of all the laws, and what they have upon their altar.[7]

[1] The Antichrist. Charles "Antiochus IV."

[2] "negantes" for "necantes." "Charles "celantes."

[3] Text "diisdonabuntur." Clemen "disdon.," *i. e.* distributed. Charles "shall be given to the gods among the Gentiles," quoting 2 Macc. vi. 4, for Cult of Venus.

[4] Cf. Jos. Ant. XII. v. 1; 1 Macc. i. 15; 1 Cor. vii. 18.

[5] "bajulare," cf. 2 Macc. vi. 7.

[6] "Verbum" = λόγος—in late Hebrew. "The person of God" (Charles).

[7] "quod haberent supra altarium suum"—with Charles "the sacrifice"; cf. Matt. xxiii. 18.

IX. 1–7. Taxo (the Ideal Patriot) will protest by dying of starvation with his sons in the wilderness.

IX. 1. Then while this man ruleth a man of the tribe of Levi whose name will be TAXO,[1] who having seven sons shall speak to them and ask them: 2. "See ye, my sons, how a second cruel and shameless vengeance hath fallen on the people, and a punishment without mercy beyond the measure of the first?[2] 3. For what nation or what country or what people of those who disobey the Lord, who have wrought much sin, have suffered as much as hath been our portion? 4. Now therefore, my sons, listen to me: for ye see and know, that neither your parents nor their forefathers ever tempted[3] God, in transgressing His commands. 5. And ye know how that this is our strength. Now let us do this: 6. Let us fast three days, and on the fourth day let us enter the cave, which is in the

[1] The name TAXO transliterated into Hebrew as TAXOC by the use of a common cipher becomes Eleazar (2 Macc. vi. 18 *sq.* and 4 Macc. v. 3). With his story is here amalgamated that of the widow's seven sons (2 Macc. vii.); and his "cave" corresponds to that of the Chasids (1 Macc. i. 53; ii. 31).

[2] Text "eminent principatum" read "eminens."

[3] "temptans," corrupt for "temptantes."

field, and there let us die, rather than transgress the commandments of the Lord of Lords, the God of our fathers. 7. For if we do this and die, our blood shall be avenged in the sight of the Lord.

X. 1–15. The coming of God's Kingdom, and the Vindication of the Righteous by God Himself.

X. 1. And then His kingdom shall appear through His whole creation.
And then the devil[1] shall have an end,
And sadness shall be taken away with him.
2. Then the hands of the Angel[2] shall be filled,
Who is established in the highest,
Who shall straightway avenge them of their adversaries.
3. . . . For the Heavenly One shall arise from the throne of His kingdom,
And shall come out of His holy habitation
With indignation and wrath for His children.
4. And the earth shall quake: even to its bounds shall it be shaken:
And the lofty mountains shall be brought low and shall be shaken,

[1] Zabulus. [2] Michael as in Dan. xii. 7.

And the valleys shall fall.[1]

5. The sun shall not give his light, and the horns of the moon shall be turned into darkness,
And they shall be broken, and the whole of the moon shall be turned into blood.[2]
And the circuit[3] of the stars shall be disordered;

6. And the sea shall fall even to the abyss;
The fountains of waters shall fail,
And the rivers be afraid.[4]

7. Because the Most High God, the Eternal, the Only God shall arise,
And manifest Himself to punish the nations,
And to destroy all their idols.

8. Then shalt thou be happy, thou O Israel,
And shalt mount on the neck and wings of the eagle,

[1] "et concutientur et convalles cadent." Charles reads "et colles concutientur," comparing Isa. xl. 4.

[2] Charles, altering the text translates, "And the horns of the sun shall be broken, and he shall be turned into darkness; and the moon shall not give her light, and be turned wholly into blood." Cf. Joel ii. 10; iii. 15; Isa. xiii. 10; Matt. xxiv. 29; Mark xiii. 24; Luke xxiii. 45; Acts ii. 20; Rev. vi. 12; ix. 2.

[3] "orbis."

[4] "expavescent." Charles "exarescent" = "shall dry up."

And (the Days of thy sorrow) shall be ended.[1]

9. And God shall exalt thee,
And bring thee to the heaven of the stars,
The place of His habitation.

10. And thou shalt look[2] from on high, and behold thy adversaries on the earth,[3]
And shalt know them and rejoice,
And give thanks, and acknowledge thy Creator.

11. "Now must thou, Joshua son of Nun, keep these words and this book; 12. For there shall be from my death and assumption[4] even to His Coming two hundred and fifty times,[5] which shall pass. 13. And this is the course of the times[6] . . . which they shall finish, until they are consummated. 14. But I go to sleep with my fathers: 15. Wherefore be thou, Joshua, son

[1] Supplying "dies luctus tui" (Cheyne). Charles suggests, altering text:

"Thou shalt go up against the eagle,
And its necks and wings shall be destroyed."

[2] "conspicies" for "conspiges."

[3] Text "in terram" = γῆ. Charles very reasonably suggests "the valley," *i. e.* Gehenna; cf. Isa. lxvi. 24; 1 Enoch xxvii. 2, 3.

[4] "receptione": Charles makes this a gloss by the editor.

[5] *i. e.* 250 year-weeks = 1,750 years.

[6] Text ". . . horum."

of Nun, strong; God hath chosen thee in my place to be the minister of the same covenant."

XI. 1–19. Humility of Joshua; how can he lead so many Israelites?

XI. 1. And when Joshua had heard the words of Moses, which were thus written in his writing, even all that he before had said, he rent his clothes and fell at his feet.[1] 2. And Moses exhorted him, and wept with him. 3. And Joshua answered him and said: 4. "Why comfortest[2] thou me, Lord Moses, and how shall I be comforted, for that bitter word thou spakest, which hath gone forth from thy mouth, which is full of tears and groans, in that thou dost depart from this people . . . 5. What place shall receive thee . . . 6. Or what shall be the monument of thy sepulchre, 7. Or who shall dare to bear thy body as that of a man from one place to another? 8. For to all who die there are sepulchres on the earth according to their age; but thy sepulchre shall be from the rising sun to the setting and from the south to the bounds of the north, the whole earth shall be thy sepulchre.[3] 9. O My Lord, thou passest

[1] Text "pedes meos;" Charles "pedes Moysi."

[2] "solares" and "solabor" for "celares" and "celabor."

[3] Cf. Thuc. ii.

hence, and who shall feed this people, 10. Or who is there to have pity on them, who to lead them in the way, 11. Or to pray for them, not forbearing[1] even for a single day, that I may bring them into the land of their forefathers? 12. How shall I govern this people, even as a father his only son or a lady her virgin-daughter,[2] prepared to be given[3] to a husband, who feareth lest the sun light on her body, and lest she should run on the ground with unshod feet? . . . 13. How shall I provide them with food and drink according to the pleasure of their will?[4]. . . 14. For of them there are 100,000[5] men, since to so great a number have they increased through thy prayers, my Lord Moses. 15. And what wisdom or understanding have I to give judgement or to give answers by speech in the house (of the Lord)? 16. Yea, and the kings of the Amorites, when they hear that we are attacking them, thinking that there is no longer among them a

[1] Text "nec patiens" = *οὐδὲ παριείς*—"not omitting" (Charles).

[2] Text "tamquam filiam dominam virginem." Either "dominam" = *κυρίαν* meaning "his own," or change to "domina," as above translated.

[3] "dari" for "tali" (Charles).

[4] So Charles, changing "voluntatem voluntatis" to "voluptatem voluntatis."

[5] Charles inserts D (600,000) from Exod. xii. 37.

holy spirit manifold and incomprehensible, worthy of the Lord, the master of the Word, faithful in all things, the divine prophet[1] of the earth, and the world's perfect teacher—no longer among them, will say: 'Let us go against them. 17. If their enemies should once now do impious deeds against their Lord, they have no champion now to bear prayers on their behalf to the Lord, as was Moses the great messenger, who every hour by day and night had his knees fixed to the ground praying and beholding Him Who is omnipotent over the world[2] in mercy and justice, reminding Him of the covenant of the fathers and by his oath propitiating the Lord.' 18. For they will say: 'He is no more with them; let us go and confound them from off the face of the earth.' 19. What then shall happen to thy people, my Lord Moses?"

XII. 1–13. **Moses encourages Joshua, and sets him in his own seat.**

XII. 1. And when Joshua had finished these words, he fell again at the feet of Moses. 2. And

[1] Text "divinum . . . profetem." Charles "God's chief prophet."

[2] Text "et intuens homini potentem orbem." Charles reads, "potentem omnis orbis." Hilgenfeld suggests as above "omnipotentem orbem."

Moses took his hand, and raised him into the seat before him. And he answered and said to him: 3. "Joshua, despise not thyself,[1] but show thyself unmoved, and attend to my words. 4. God created all the nations, which are on the face of the earth, and us as well; He foresaw them and us from the beginning of the creation of the earth even to the end of the world, and nothing is by Him neglected, however small it be, but He foresaw all things and foreknew[2] . . . 5. All things which should be in this world, He foresaw and lo! it is brought forth. . . . 6. And me He formed to pray for them and for their sins . . . and to intercede for them. 7. For not because of any virtue or strength[3] of mine, but of His good pleasure[4] his mercy and patience have been mine. 8. Yea I tell thee, Joshua; not because of the piety of this people wilt thou destroy the nations. 9. All that is in heaven and the foundations of the earth were made and approved[5] by God, and are beneath the signet[6]

[1] "te" for "et."

[2] Text is here very corrupt. Charles reads "promovit cuncta" = "caused all to come forth."

[3] Text is "infirmitatem."

[4] Text "temperantius" = ἐπιεικέστερον, representing the Hebrew of above.

[5] Text "ut provata."

[6] Text "nullo" emended to "annulo."

of His right hand. 10. They that perform and carry out the commandments of God flourish and tread a good path; 11. But sinners and they who neglect His commandments lack the good things,[1] which are foretold. And they shall be punished by the nations with many torments; 12. Yet it is not possible that He should wholly destroy and forsake[2] them. 13. For God hath gone forth, Who foresaw all things from the beginning, and His covenant is established even by the oath, which . . ."

[1] Text " carere bonam."
[2] " relinquet." Charles emends to " extinguat."

PRINTED IN GREAT BRITAIN BY RICHARD CLAY & SONS, LIMITED, BRUNSWICK ST., STAMFORD ST., S.E. 1, AND BUNGAY, SUFFOLK.

TRANSLATIONS OF EARLY DOCUMENTS

A Series of texts important for the study of Christian origins, by various authors

UNDER THE JOINT EDITORSHIP OF

The Rev. W. O. E. OESTERLEY, D.D.

AND

The Rev. CANON G. H. BOX, M.A.

THE object of the Series is to provide short, cheap, and handy text-books for students, either working by themselves or in classes. The aim is to furnish in translations important texts unencumbered by commentary or elaborate notes, which can be had in larger works.

FIRST SERIES

Palestinian-Jewish and Cognate Texts (Pre-Rabbinic)

1. Aramaic Papyri. A. E. Cowley, Litt.D., Sub-Librarian of the Bodleian Library, Oxford.
2. The Wisdom of Ben-Sira (Ecclesiasticus). The Rev. W. O. E. Oesterley, D.D., Vicar of St. Alban's, Bedford Park, W.; Examining Chaplain to the Bishop of London.
3. The Book of Enoch. The Rev. R. H. Charles, D.D., Canon of Westminster.
4. The Book of Jubilees. The Rev. Canon Charles.
5. The Testaments of the Twelve Patriarchs. The Rev. Canon Charles.
6. The Odes and Psalms of Solomon. The Rev. G. H. Box, M.A., Rector of Sutton, Beds., Hon. Canon of St. Albans.
7. The Ascension of Isaiah. The Rev. Canon Charles.
8. The Apocalypse of Ezra (ii. Esdras). The Rev. Canon Box.
9. The Apocalypse of Baruch. The Rev. Canon Charles.
10. The Apocalypse of Abraham. The Rev. Canon Box.
11. The Testament of Abraham. The Rev. Canon Box.
12. The Assumption of Moses. The Rev. W. J. Ferrar, M.A., Vicar of Holy Trinity, East Finchley.

FIRST SERIES—*continued*

13. The Biblical Antiquities of Philo. M. R. James, Litt.D., F.B.A., Hon. Litt.D., Dublin, Hon. LL.D. St. Andrews, Provost of King's College, Cambridge.
14. Lost Apocrypha of the Old Testament. M. R. James, Litt.D.

***Now Ready*—Nos. 2, 3, 5, 8, 2s. 6d. net each; 9 and 12 (in one vol.), 2s. 6d. net; No. 4, 4s. net; Nos. 7 and 10 (in one vol.), 4s. net; No. 13, 8s. 6d. net.**

SECOND SERIES
Hellenistic-Jewish Texts

1. The Wisdom of Solomon. The Rev. Dr. Oesterley.
2. The Sibylline Oracles (Books iii–v). The Rev. H. N. Bate, M.A., Vicar of Christ Church, Lancaster Gate, W.; Examining Chaplain to the Bishop of London.
3. The Letter of Aristeas. H. St. John Thackeray, M.A., King's College, Cambridge.
4. Selections from Philo. J. H. A. Hart, M.A.
5. Selections from Josephus. H. St. J. Thackeray, M.A.
6. The Third and Fourth Books of Maccabees. The Rev. C. W. Emmet, B.D., Vicar of West Hendred, Oxon.
7. The Book of Joseph and Aseneth. Translated and edited from the Syriac text (for the first time in English) by E. W. Brooks.

***Now Ready*—Nos. 1 and 3, 2s. 6d. net each.**

THIRD SERIES

Palestinian-Jewish and Cognate Texts (Rabbinic)

*1. Pirqe Aboth. The Rev. Dr. Oesterley.
*2. Berakhoth. The Rev. A. Lukyn Williams, D.D.
*3. Yoma. The Rev. Canon Box.
*4. Shabbath. The Rev. Dr. Oesterley.
*5. Sanhedrin. Rev. H. Danby.
*6. Qimchi's Commentary on the Psalms (Book I, Selections). The Rev. R. G. Finch, B.D.

7. Tamid	10. Sopherim	13. Taanith
8. Aboda Zara	11. Megilla	14. Megillath Taanith
9. Middoth	12. Sukka	

* It is proposed to publish these texts first by way of experiment. If the Series should so far prove successful the others will follow.

Jewish Literature and Christian Origins:
Vol. I. The Apocalyptic Literature.
„ II. A Short Survey of the Literature of Rabbinical Judaism.
By the Revs. Dr. Oesterley and Canon Box.

Jewish Uncanonical Writings: A popular Introduction. By the Rev. W. J. Ferrar.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
LONDON: 68 HAYMARKET, S.W.
NEW YORK: THE MACMILLAN COMPANY
[1.1.18.

Princeton Theological Seminary Libraries
1 1012 01250 0973

Date Due

FACULTY			
[illegible]			
FACULTY			
AP 3 - '52			
FEB 2 2 '53			
[illegible]			
[illegible] 1 1 '63			
FACULTY			
[illegible]			
FEB 28 '73			
[illegible]			
[illegible]			
[illegible] 76			
[illegible]			
JUN 1 6 1980			
JUN 5 1981			